CANADIAN JEWISH REVIEW

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DECEMBER 23, 1932

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Caledonia, Que.

Courage and Compassion

Rabbi Maurice N. Eisendrath

Toronto Federation Anticipates Wider Demands For Relief

Jews, Judaism and the Festival of Lights

By Perry E. Nussbaum

Complete List of Montreal Federation Subscriptions

Temple Emanu-El Jubilee Celebration

Montreal—A Jewish Weekly Newspaper for the Home—Toronto

Price for This Copy, 25 Cents

Fervent Appeal Is Made To Subscribers To Meet Their Solemm Obligations

"Do you want to see the hospital finished?

"It cannot be unless you and other subscribers pay what you owe."

An appeal directed to those who have failed thus far to complete their payments on pledges given for the building of the Jewish General Hospital has been sent to delinquent subscribers.

It is hoped it will have the desired effect, as funds are vitally needed for purchasing furnishings and equipment for the "Tribute Everlasting."

The hospital building is completed, thanks to those who have paid their subscriptions in part or in full. It has been pointed out that no further progress is possible unless payments are made, and now.

Attention has also been called to the preparation of the "Golden Book," the Tribute Certificates, the Bronze Tablets and the Memorial Tablets.

The communication states: "The time for the preparation of these "Tributes Everlasting" is near at hand. Naturally, and in justice to those who have met their obligations in full, no other memorials can be prepared or installed until such time as the pledge entitling donor to same is also fully paid."

The services of the new hospital are urgently required by the Jewish Community of Montreal. To open it in the Spring of next year requires the co-operation of those who pledged their sums to make the hospital possible.

The members of the medical profession are anxiously awaiting the inauguration of service as they feel the real need of the institution. The sick poor are also looking forward to the day when they may seek the care by their own people in this splendid edifice erected by the Jewish Community of Montreal.

That the "Tribute Everlasting" will fulfil a crying need is evidenced by its magnitude. The Out Patient Department with a complete service in every department of medicine; the sixty—free beds for the adult sick poor; the eighteen beds for indigent children; the sixteen free beds for the expectant mother and the splendid arrangements for the care of semi-private and private patients, are needed. Other hospitals are crowded and there is a need for more beds.

Within another month the new hospital will be turned over to the Board of Management, but it can not be opened until equipment and furnishings are bought.

The various Committees that have selected the furniture, the medical and surgical equipment, the crockery, cutlery, beds and bedding; the linens and a score of other items so necessary in the modern hospital, are unable to continue their work, because of a lack of funds.

That is why the appeal has gone forth. There is every indication that it will arouse the patriotism and pride of the Jewish Community and they will respond by sending their checks as requested.

VOL. XIV,
Publication Office

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Editorial

COURAGE AND COMPASSION

Rabbi Maurice N. Eisendrath

"Courage and Compassion" said Rabbi Solomon B. Freehof in his broadcast last Sunday over the Columbia "Church of the Air," are the respective message of Chanukah and Christmas which occur this year almost simultaneously. This Friday evening, while the Jew kindles the first candle upon the Chanukah Menorah, the Christian will be completing his arrangements for the ushering in of his Holy Night just twenty-four hours later, and throughout the Christian Holy Week betwixt Christmas and New Year the Jew will upon each succeeding night add another candle until almost at the very dawn of the secular new year, he will complete his Chanukah feast with the eight branched candle stick all aglow with eight gently flickering tapers. Throughout the week, therefore, whether upon Christmas tree or Chanukah menorah, that most ancient symbol of light will challenge Christian and Jew to heed the message of their respective feasts.

And that message for the Jew is Courage. Fired by the heroic example of the Maccabees who against the fiercest odds struggled to keep ablaze the waning light of their faith amid even the ever-encroaching darkness of a decadent Hellenism, stirred to the very depths of their sacrifice, by the martyrdom suffered by so many of their compatriots, ennobled by the memory of those few stalwarts who preferred death to compromise and surrender, what Jew today can fail to find in that familiar story of the Maccabees new strength and stamina wherewith to face the overwhelming odds of the present hate saturated world.

"No surrender," was the clarion cry of the Maccabees; no surrender must once again be our daring answer today to those rampant postwar nationalisms which in every land demand complete capitulation as the price of tranquility and peace. Syria for the Syrians, yes and Palestine too for the conqueror was the cruel command of Antiochus; and so likewise today. Germany for the Germans, Poland for the Poles, France for the Frenchmen, rings the presumptuous challenge. But even as the Maccabees resisted to the death that supercilious boast and demanded as an inalienable right the prerogative of living as they saw fit, so today the Jew must stand erect and refuse to be stampeded. He must not flee to easy havens of refuge, he must not in hopelessness, disillusionment or fear, slink back into the ghettos of his own creation either here or elsewhere, but with true Maccabean zeal and daring he must face the world and without trembling or cowardice maintain his right to live, to earn his daily bread, and to taste of all the privileges guaranteed to all his fellowmen.

Yes Courage; that is this season's message to the Jew. But Courage, let us remember, not merely in arrogance and pride to shout "I am a Jew," but that courage which will enable the Jew actually to practice and to preach to a morally bankrupt world the ethical ideals of his faith. Peace, equity, brotherhood, justice — what courage it takes to espouse such principles today! Yet the Maccabees should arouse us to noble emulation. Theirs was not the desire to be different just for the sake of being unlike other men. Theirs was the holy zeal to differ for *a purpose*. And that purpose is Judaism — a moral way of life. And that takes true heroism. But without such Maccabean valor to live as Jews, yes and to labor for others as Jews, it were futile indeed merely mechanically and by force of habit to kindle the Chanukah lamp. Courage — on the part of the Jew — that is the Chanukah challenge.

And Compassion, on the part of the Christian — that is the Christmas appeal. Why then should Christians celebrate the birth of that lowly rabbi of Nazareth if it be not to fulfil his fundamental purpose: "to bring peace on earth; good will to men." What a challenge to Christendom the observance of the Nazarene's nativity should be! How cruel and heartless seems the world today! Hungry children in the midst of feasts of plenty unprecedented in the annals of the past; predatory hordes still sweeping ruthlessly over enemy lands; nations seeking mean commercial advantage by starving their fellow "Christians" who chance to live under another piece of bunting; and then, oh sadest irony of all, the descendants of him whom they call "Lord Lord" once again being crushed into the very dust of the earth by Jew-hating hooligans the wide world over. What need, what dire need for kindliness, for sympathy, for love; yes Compassion on the part of the Christian; by this alone can he make his professions of fealty to Jesus of Nazareth square with his as yet horribly inadequate and even *blasphemous* practice.

Courage and Compassion; Courage is the challenge of the hour to all Jews; Compassion is the entreaty of this festive season to all Christians. With Compassion on the part of the majority and Courage on the part of — yes, of the least, numerically, of God's people, what wonders we might perform! May Chanukah and Christmas summon all Jews and all Christians to confront more honestly the inescapable demands of their respective faiths.

FELICITATIONS

To Goel Tzedek Congregation we extend our heartiest congratulations upon the attainment of its fiftieth anniversary. Once again, we behold the splendid fruitage which has sprung forth from the tiny seed sown with reverence and care just a half century ago. Out of the sacrifice of those few stalwart pioneers there has flowered forth a large and vigorous institution which continues to intensify and to enrich our Jewish and general communal life. Though differing fundamentally in principal and practice from much of what we presume its charter designates as its philosophy of Judaism, we none the less recognize the profound value of its efforts and the fruitful effects of its labors. To our colleague, Rabbi Samuel Sachs, to the Officers and Trustees of Goel Tzedek Congregation we extend therefore our most heartfelt felicitations and our most earnest prayers for unnumbered years of noble and God-blessed ministration in our midst.

every friday

"Sometimes when people censure me,
I tell them without rancor,
That for what it cost me to be free,
I might have had an anchor."

The following letter has been received from Dr. A. M. Lightstone, 562 Esplanade Avenue, Montreal:

"I regret exceedingly that my spiritual leader, Rabbi Stern, was compelled to write an answer to Rabbi Charles Bender's remarks on Dr. David Philipson. After all, we Reform or Liberal Jews have so much in common with the Conservative Jews. It is only a matter of a few years, at the most twenty-five years, when the Conservative Jews will drop the cloak of Conservative and come out openly and proclaim that they are Reform or Liberal Jews. For, in spite of all denials, they are 75 per cent on the road to Liberalism.

"Let us go back forty years and see the changes that have taken place. One congregation left St. Constance Street and moved West. Yiddish was dropped. The sermon was in English but still the ladies' gallery was in the new *shul*. The hat had to be worn when in the building. No cane, umbrella, or lady's handbag was permitted in the synagogue on *Shabbos*. The members tied their handkerchiefs around their necks. Each one had a *thalis*, nice and warm and large, and took pride in the *bima*.

"That self-same congregation then moved further West. There is now no lady's gallery, no *bima*, and the building is so constructed that with very little cost an organ can be installed. If any one will observe carefully, he will see that even the few inches of raised floor can easily be removed and the auditorium proper of that synagogue can be very easily and at little expense be turned into a Reform temple. In the lobby an umbrella stand has been built in. You must deposit your cane there and the women are allowed to enter with their hand bags. Even the *chazan* does not shout as twenty-five years ago. He must not prolong the service and a twenty-minute sermon is the vogue.

"Many of my personal friends are Conservative Jews. They have been *kibbitzing* me for many years as a Reformer. But I notice very little difference between them and myself. We eat in Goyshe restaurants, but they, being good Jews, call for fried cheese and eggs. I, as a Reformer, call it ham and eggs. We smoke on Saturday. They do not know Hebrew and neither do I. They speak a very poor Yiddish and so do I. They eat without their hats on and so do I. When they go to *shul* on *Shabbos* or on a holy day, they drive their cars but park two blocks from the synagogue. I park my car in front of the temple.

"I well remember when the late lamented fraternal society, the Sons of Israel, (where I was the only Reform Yid and they looked on me as a Goy) decided to give a dinner in honor of the old timers. Several of the hotels and the popular Goysher restaurants were suggested. I was so horrified at the thought of good Orthodox and Conservative Jews having a *trefah* dinner under the auspices of the Sons of Israel that I protested. As a Reform Jew I insisted that the dinner must be *Kosher* and it was and they all enjoyed it.

"But, nowadays, Jewish dinners sponsored by Conservatives are held in hotels and fish meals are the order of the day. Just think of it, I, a Reform Jew, must eat in a Goyshe place fish served on plates that were washed with soap and probably held a portion of roast pork an hour previously. But what hurts me most is that even the younger element of Orthodoxy are following the footsteps of the Conservatives, it is all so fashionable. The Conservatives officially still believe in *Kashruth*. We do not. But I can't see for the life of me the double standard of religion: Keep a kosher home, but eat *trefah* out of the home.

"In the good, old days the *talith* was of comfortable size, the bigger the better. To-day it is out of fashion. The smaller, the daintier, the better. Eventually it will disappear. The hat is still worn in the synagogue proper but not necessarily in the community hall. In twenty-five years' time at the most, the hat will be left on the clothes peg and that will be that. Even fifty years ago when Shaar Hashomayim laid the cornerstone, the late Rabbi Abraham de Sola refused to be present because the Sephardim thought the Ashkenazim were too Reformed. In twenty-five years from to-day the Orthodox element of to-day will accuse the Conservative of being too Reformed and so it should be.

"With all due respect to both the so-called Conservative congregations and Orthodox synagogues, as far as Montreal is concerned, the centre of Yiddishkeit to-day is in Temple Emanu-El. We are the pioneers. We originate, the others follow. It can not be denied. The facts are there. My advice to the rabbis, and this includes Reform as well as Conservative, is: Get together. Stop this bickering." **f.f.c.**

JEWISH SOLIDARITY

A Comment on Commentaries

By Dr. Arthur A. Feldman, Rabbi, Hamilton, Ont.

We often hear outsiders (Christians) say: "You Jews certainly keep together." They think that we Jews form a unity, are a homogeneous people, that there is solidarity among us. We insiders (Jews) know better how things stand about Jewish solidarity. *Kol Yisroel Chaverim*, "All Israel united in fellowship," is a hope to come true at the end of days, when the Messiah will come (see prayer for the new moon). At best Jewish solidarity manifests itself as a herd-instinct in times of adversity. Outside pressure brought the Hebrew tribes in Palestine together and made them a united nation for a short period of time. When pogroms occur, pity and the consciousness of a common fate prevails on the Jews living in security and prosperity to help their brethren in adversity and misery. A few Jews must be killed that the sense of Jewish solidarity be awakened. Here are more illustrations for the subject: "Jewish Solidarity."

When the German Jews came to this continent, the Spanish and Portuguese Jews, the first Jewish settlers and already well-established and assimilated, showed them contempt and did not associate with them. After the lapse of a few centuries, the German Jews outnumbered and outweighed in influence and wealth the Spanish and Portuguese. When in the eighties of the last century the eastern European Jews came in large swarms to these shores, the German Jews, rich and adapted, looked down upon them and refused them admittance to their synagogues and clubs and homes. Very soon the eastern European Jews eclipsed the Germans in all respects. Now the once exclusive German-Jewish congregations are maintained mainly by the East Europeans.

If now, the Jews of Arabia would emigrate to the United States and Canada, the Jews of Russian and Polish extraction, feeling at home here, would undoubtedly show contempt to the former. From the letters quoted in the *Review* by Rabbi Harry J. Stern in his "Commentaries," we see that in 1859 the President and Trustees of the "English, German and Polish congregation" (now Shaar Hashomayim) invited the President and Trustees of the Portuguese congregation to the laying of the cornerstone of their synagogue. The latter refused the invitation of the "German and Polish congregation." The omission of "English" tells the whole story. But it is remarkable that in those days the German and Polish Jews united in one congregation. This is one of the miracles of Jewish history.

In Canada there are about 160,000 Jews, and they are disunited in the worst sense of the word. Most of the Jews of this country live in the large and larger cities, quite a few thousand of them in the small towns and rural communities. The latter are like sheep that have no shepherd; their ignorance of things Jewish is appalling. Has it ever occurred to any congregation to extend its care to those scattered small groups of Jews? Every Protestant church of means contributes a substantial sum to a fund from which congregations that are unable to build a church and keep a minister are supported. The Bnai Brith of Hamilton deserves the highest credit for the service it rendered to Judaism by the establishment of lodges in Brantford and St. Catharines in Ontario.

Rabbi Stern deeply resents the unwillingness of Shaar Hashomayim to participate in the anniversary festivities of his congregation. He calls Temple Emanu-El, of Montreal, "the pioneer of Reform Judaism in Canada and its outpost." We ungrudingly let him have that title, and even more, if he so desires. Curiously enough, Temple Emanu-El, on the occasion of its fiftieth anniversary, wholly ignored the two other Canadian progressive congregations, though its rabbi (in refutation of Dr. Herman Abramowitz, rabbi of Shaar Hashomayim, who says that Jewish Reform could not make any headway in Canada) points out the fact that "Holy Blossom of Toronto adopted the Reform ritual as late as 1920, and Anshe Sholom of Hamilton is just emerging from Conservatism."

Whether or not the Montreal strife is *machlokah l'shem shomayim*, a fight for a holy cause, for great principles, we do not know. As we see things, there is no difference between American Conservative and Reform Judaism, except the wearing of hats at the service. Both have the same conception of God, essentially the same prayers, the same holy days, the same Bible and Talmud, etc. Both the Conservative and the Reform Jews love Judaism and want to get away from it, as both are very anxious to become Anglo-Saxon in all respects. This over-emphasis of the hat by both sides is undoubtedly a symptom common in neurosis. Dr. Freud calls it "transference"

(Continued on page 12)

RABBI ABRAMOWITZ ANSWERS RABBI STERN

In a letter to the Editor of the *Canadian Jewish Review*, dated December 19th., Dr. Herman Abramowitz, Rabbi of Shaar Hashomayim Synagogue, says:

Rabbi Stern in his reply to my discourse entitled 'Wanted — A True Liberalism,' instead of addressing himself to the issues raised by the speakers at the Jubilee of the Temple, with which I dealt, filled his column with the same propaganda that he has been carrying on ever since he came to this community. Till now it has been ignored; but perhaps the time has come to say a word.

"I claim it is presumptuous on the part of a reform Rabbi to define for Orthodox Jews, their Judaism; and to dictate to them just how they should observe it. There are very few congregations in the reform camp that are exactly alike; nor two individuals probably who live up to the same religious standards; yet it has never occurred to us to charge them with being insincere reformers. But Rabbi Stern is not only anxious that all Orthodox Jews live up to their traditional standards, but he insists that they live up to the particular standards that he sets up for them. If our conduct is satisfactory according to one authority, he will be sure to find a stricter one, whom he insists we should follow, on pain of being read out of our own camp by him. Nor does he hesitate to reverse the same argument, if by doing so he feels he can put us in default. That is what he does in his recent article, where he chides us for not being as strict as Chief Rabbi Kook of Jerusalem, and in the same breath blames us for not being as lenient as Dr. Schechter. Although these two men differed widely in their Jewish outlook they were in thorough agreement in their opposition to what is known as Liberal Judaism.

"But what is the purpose of this obnoxious propaganda? It is an insidious attempt to convince Orthodox Jews that they have fallen from grace anyway, and that they might just as well go the whole way by joining the reform movement. This method is very similar to that employed by Christian missionaries to the Jews, and is resented by all self-respecting people. We are acquainted with their stock in trade argument, that Jews are anyway deserting their ancestral faith, and are therefore ripe for admission into the Church. Reform Rabbis have been quick enough to raise their voices against these unmanly tactics. Only recently the *American Hebrew*, a reform organ of which Rabbi Isaac Landman, a former incumbent of the local Temple Emanuel pulpit, is editor, has this to say:

"'We appreciate deeply the brotherly concern of the Christian missionaries, but ask them to let us alone. We shall work out our own salvation. And if the Jews are indifferent to Judaism or surrender religion altogether, they certainly will not turn to Christianity whose house is in the most painful disorder.'"

"When President of the United Synagogue, of which my Congregation is a constituent, I often had occasion to define the Traditional Judaism for which it stands. It embraces all congregations that are pledged to the principle of the conservation of our ancestral Jewish faith, whether they are all equally successful or not. Long before reform Judaism came on the scene, it was a recognized principle in Jewish law and ethics, that 'an Israelite, even though he has transgressed, is still an Israelite,' and not to be read out of the fold. Traditional Judaism requires no lessons in liberalism. It accepts all Jews who acknowledge that they have religious debts to pay in their Judaism; even though sincerely as they try they are not always able to pay all of those debts. In a different class are only they who openly declare their Judaism bankrupt, and repudiate their religious obligations. It ill becomes those who have freed themselves from these obligations to charge with insincerity, those who are sincerely trying to fulfill them. Sincerity is a matter of the heart, and there may be as many deficient of it, in the one camp as in the other. Tradional Judaism has sufficient to occupy it, in its own vineyard, and it has neither the time nor the desire to meddle in the affairs of other groups, or to engage in controversies with them. It may not always achieve the high aims it has set itself. In that respect it is no different from other religious groups. Nevertheless is it justified in addressing to over zealous 'liberals', anxious to save its soul, words similar to those quoted from the *American Hebrew*:" "'We appreciate your deep interest in our spiritual welfare, but ask you to leave us alone.'"

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Commentaries

By Rabbi Harry J. Stern

Why Does The Fellowship Of Culture?

This week we shall again rehearse the Maccabean struggle commemorated by the Chanukah festival. The "reactionary" in Israel will point out that the Maccabees of yore above everything else fought against the influence of an alien culture—Hellenism. And this is the task of devoted sons in Israel today. They must guard against non-Jewish culture.

Now, contrary to popular opinion the combat of 168 B.C.E. did not represent a direct fight between what is now termed Hebraism and Hellenism. What the pious fought against was the degenerate decadent elements of Greek life but not Greek culture as such! When the Jew sought out the worst of the non-Jewish population and not the best and wished to live his life accordingly—this the Zealots in Israel opposed with all their might. And rightly so.

Now to fraternize with the non-Jew is not disloyalty to Israel. To contact the best in non-Jewish cultures is not treason to Judaism. Israel throughout history took the things worth while from alien cultures and gave worthwhile things in return to those in whose midst he dwelt. And Judaism emerged richer through the ages as it made its contacts with the various civilizations and philosophies.

Also the word assimilation seems to be a bugbear to certain Jewish readers. Properly used as a term of reproach. But throughout history the Jew was an assimilationist—in the sense that he borrowed the good from many peoples. This factor has enlarged the outlook of the Jew and has even invigorated his spirit. The forms of assimilation which the Jew must combat are the elements which are decadent and unholy and immoral.

With the noble and lofty elements of world culture Israel need never fear contact. Such contact may add strength and colour to the whole.

It Merits Support

The Bazaar and Exhibit in the cause of the United Talmud Torahs opens at 8 p.m. this evening, Tuesday, in the Talmud Torah Building. The exhibit is an undertaking sponsored by twenty Jewish women's organizations and merits the support of the entire community.

Financially the Talmud Torahs are in a precarious state. Teachers have not been paid in months. If sufficient money can be realized through the exhibit to pay the teachers at least part of their back salaries, it will be an achievement of no mean proportion.

If I Were A Christian Preacher

Christians this week are paying homage to the nativity of a Jew whom they have come to call the Master. What an opportune moment before at this season for the Christian preacher to spread better understanding on the part of Christians concerning the Jewish people!

If I were a Christian preacher, as I am a Jewish Rabbi, I would destroy the fictions about Jews which have caused so much heartache. I would in the first place see that the Sunday School teachers implant in Christian children that Jews are "Christ-begetters" and not "Christ-killers." The church is responsible for the myth that the Jew killed Christ and the church ought now in the light of science and modern scholarship destroy this myth which has brought so much misery to the Christ people—Israel! Christian school children should be taught the facts concerning the trial and the crucifixion of Jesus.

Secondly, if I were a Christian minister, I would make a thorough study of Judaism, the "mother" of Christianity. What a pity that so many clerics are ignorant of Hebrew—the classic language of the Bible and do not know the spirit of Hebrew teaching and literature! How amusing it is to listen to some Christian divines as they interpret from their pulpits or next the ruin the faith of Israel—ancient and modern. Alas what amount of ignorance these display concerning "post-biblical Judaism." Theological schools ought to present to students of divinity the latest theological researches. The study especially of comparative religions must not be neglected. There is no place in this modern age of enlightenment for the cleric that is bigoted and obsessed with medieval fanaticism and obscurantism.

And thirdly, if I were a Christian minister, I would condemn the futile missionary efforts of the church among Jews. I would as a Christian teacher do all within my power to Christianize the Christians and leave the synagogue and Jewish Rabbi to minister to the soul of the Jew. I would never sanction the baseness of luring Jews to the church by zealous evangelists.

And finally, as a Christian minister, I would seek fellowship with teachers of other faiths and work with these in unity toward the establishment of social justice and brotherhood in a world wracked by hatred and misunderstanding.

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TORONTO FEDERATION ANTICIPATES WIDER DEMANDS FOR RELIEF

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...ustment of relief expenditures for the current year, totalling ... with estimates ... for the year 1928 placed at $210,000 ... discussed at a recent meeting ... Family Welfare Committee ... Association, at the Family Welfare ... when Rabbi M. N. Steinfeldt ... retiring Jewish Family Welfare ... Mrs. ... Jewish Immigrant Aid Society ... Jewish Orphanage, Mr. ... Jewish Children's Bureau, ... Jewish Old Folks' Home, ... Jewish Family Welfare ... Jewish Ladies' Aid Society, ... Jewish Ladies' Benevolent ... Jewish Ladies' Auxiliary ... Jewish Ladies' Hebrew ... Jewish Ladies' Sewing ... Jewish Ladies' Visiting ... Jewish Ladies' Working ... Jewish Ladies' Young ... Jewish Ladies' Zion ... Jewish Ladies' Zionist ... Jewish Ladies' Zionist ... Jewish Ladies' Zionist

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Kindliest Old Lady of Sudbury Dies

Grand-child Pays Her Tribute

Miss Sadie M. Hagel, 160 Spruce Street Sudbury, Ontario, up to the Review on account of the death of her grandmother, Mrs. Wolverton Hagel.

This has written to Joseph and Philip Hagel, Sudbury, Ontario, I would ask that you kindly publish it in a conspicuous place. I would ask that it be [illegible] with the paragraphs underlined and carefully printed so as Sudbury without exception regard for us the kindliest [illegible] in the community.

The second letter reads:

The Sudbury Hebrew congregation lost one of its most valuable [illegible] in the passing this week of Mrs. Esther Hagel Wolverton. Mrs. Wolverton was the wife of Hagel Wolverton, the first pioneer of Sudbury. A business man who was well known in Ontario and Canada, believed in an open door policy to all [illegible] by most of the Jewish congregations and charitable causes. Mrs. Wolverton was the mother of [illegible] and [illegible] who [illegible] Mrs. Wolverton was born in Sudbury and was [illegible] of Sudbury. She was a [illegible] Mrs. Wolverton was a very active worker in the Sudbury Hebrew congregation and during periods when [illegible] was [illegible] she did not fail.

She is survived by her husband, Hagel Wolverton, two sons, Hagel Wolverton, Saul A. Wolverton and Isaac Wolverton, and two daughters, Mrs. Sol Hagel, Sudbury and Mrs. [illegible] Toronto. Both of Sudbury. Surviving also are 40 grandchildren including Henry Hagel, Sadie Hagel and Rachel Hagel of the Hebrew Community. The funeral was held Thursday afternoon with services in Rabbi Hecht Hall. There was a large gathering of townspeople [illegible] to pay their respects to Mrs. Wolverton. Canadian Jewish Congress.

OUR TEMPLE JUBILEE

By Ruby Simpson

This celebration signifies
That fifty years have now thrilled past
Since first with hopeful longing sighs
Our congregation fully cast
Itself into the hand of God
And travelled pioneers upon
The road which now is being trod
By many a road which ever leads on
To greater things. And may God guide
Us as before that we may do
The Work of Temple with great pride,
Behold, because we are a Jew!
And let us praise in joyful tone,
Sing to the world, of glory to
Our God who from His sapphire throne,
Doth radiate bright gleams of blue
To light the sky, who, from the start,
Helped us to rise up from a fall.

When we grow old, within our heart,
Engraven whate'er may befall,
Shall be the memory of this day
That God gave us of happiness,
When fifty years had passed away
Of Temple progress and success;
While we with backward glance, march on
To reach another resting place;
Trusting that we may carry on
The work of those who set the pace,
And ever dreaming, hoping, we
Perhaps be spared, if God so wills,
To see another Jubilee,
And sing sorrow, joy and ills,
To reiterate on earth once more,
If only God doth deem it best,
Advance of Temple to the fore,
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Jews, Judaism and the Festival of Lights

By Cecil F. Newman

The Chanukah Festival comes around each year in the latter part of December. Since it falls at the same time as the Christian festival of Christmas, it is frequently thought by the uninformed that it is a Jewish festival of similar importance. Nothing could be further from the truth. Chanukah is a minor festival in the Jewish calendar, and its observance has no religious significance whatsoever. It commemorates the victory of the Maccabees over the Syrian King Antiochus Epiphanes, who attempted to force the Jews to abandon their religion and accept the Greek gods. The Maccabees, led by Judah Maccabee, revolted against the tyrant and defeated his armies. When they returned to Jerusalem to cleanse the Temple of the pagan idols which had been placed there by the Syrians, they found only enough oil to keep the Temple lamps burning for one day. A miracle occurred, however, and the oil burned for eight days. Because of this miracle, the Festival of Chanukah is celebrated for eight days. It is also known as the Festival of Lights, because of the lights which are kindled on each of the eight days of the festival. Because Chanukah falls at the same time as Christmas, it has become customary for Jewish parents to give gifts to their children during Chanukah, in order that they may not feel slighted when their Christian friends receive presents at Christmas. This custom has no religious significance whatsoever, and is not observed in Jewish countries where Christmas is not celebrated. Nevertheless, it has become a universal custom among Jews, and is observed by Jews of all countries. Because of the fact that Chanukah falls at the same time as Christmas, it is frequently assumed by the uninformed that it is a Jewish festival of similar importance. Nothing could be further from the truth. Chanukah is a minor festival in the Jewish calendar, and its observance has no religious significance whatsoever. It commemorates the victory of the Maccabees over the Syrian King Antiochus Epiphanes, who attempted to force the Jews to abandon their religion and accept the Greek gods. The Maccabees, led by Judah Maccabee, revolted against the tyrant and defeated his armies. When they returned to Jerusalem to cleanse the Temple of the pagan idols which had been placed there by the Syrians, they found only enough oil to keep the Temple lamps burning for one day. A miracle occurred, however, and the oil burned for eight days. Because of this miracle, the Festival of Lights is celebrated for eight days. It is also known as the Festival of Lights, because of the lights which are kindled on each of the eight days of the festival. Because Chanukah falls at the same time as Christmas, it has become customary for Jewish parents to give gifts to their children during Chanukah, in order that they may not feel slighted when their Christian friends receive presents at Christmas. This custom has no religious significance whatsoever, and is not observed in Jewish countries where Christmas is not celebrated. Nevertheless, it has become a universal custom among Jews, and is observed by Jews of all countries.

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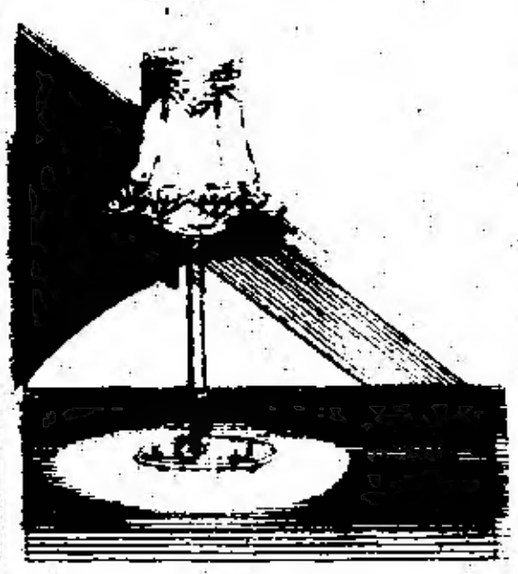

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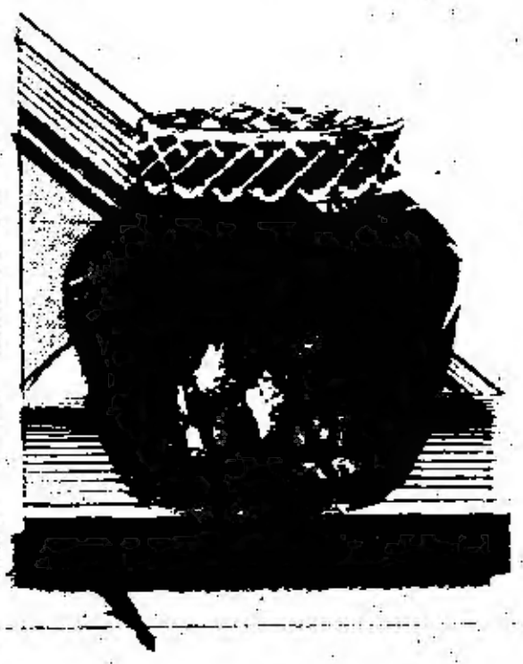

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Mrs. Leah Zeiger, $6; Oscar Zuroff, $5.

Fifth day.

Mrs. Harney Aaron, $75; M. Aaron, $5; Harry Aber, $10; H. Abramowitz, $10; Miss Judith Abramowitz, $5; Moe Abramowitz, $5; Mrs. Rose Abrams, $5; The Acme Clothing Co., $100; W. J. T. Adamson, $25; Adeland Poultry, $25; B. Adelson, $5; M. Adelson, $5; Mr. and Mrs. M. Adelson, $10; Mrs. H. M. Adelstein, $5; Messrs. Alex and Norman Adilman, $250; Tom Adler, $15; Advertising Brokerage Co., $25; A. Friend, $10; A. Friend, (R.G.D.) $5; A. Friend, $5. Harold Albert, $10; Jacob Albert, $1,200; Miss Lois Albert, $5; Mrs. S. Albert, $20; Albert Soaps Ltd., $10; Dr. B. Alexander, $25; Alexander Bldg. Corporation, $25; Geo. L. Alexander, K.C., $100; Mr. and Mrs. Lewis Alexander, $25; Alfandri & Levin, $50, Allied Arts, $25; Alper Dress Co., $5, American Footwear, $10, American Thread Co. of Canada, $20, Anglo American Direct Tea Co. Ltd., $15, Anglo American Telegraph, $10, Anonymous $500, Anonymous, $100, Anonymous, $100; Anonymous, $50; Anonymous, $50; Anonymous, $25; Anonymous, $10; Anonymous, $10; Anonymous, $5; Mrs. [illegible]vitch, $5; J. Arbess, $[illegible] Arnovitz, $5; Mrs. [illegible] $5; P. Aronoff, $12; [illegible]mile Co., $5; Mrs. [illegible] Ash Temple Co. Ltd. [illegible] Astroff, $5; H. W. [illegible] $20; Automotive Equip. Ltd., $10; Misses [illegible]

Babcock Wilcox & [illegible]loch, $15; Bacal & Co. [illegible] Michel Baig, $10; Lord [illegible] Mrs. B. J. Baillie, $10; [illegible] $10; Baker Quilt Mfg. [illegible] David Ballon, $30; [illegible] $10; Isidore Ballon, K.C. [illegible] Bamblger, $10; Barber [illegible] Montreal Ltd., $25; Abra[illegible] $50; Mrs. H. Barsky, $5; [illegible] $20; Dr. S. A. Barza, $[illegible] Bass, $5; Bazar Bros. [illegible] Dress & Waist Co., $1[illegible] Bearg, $5; Hon. Mrs. H. [illegible] clerk, $25; Max Beauregard [illegible] Mr. and Mrs. J. Becker [illegible] Becker & Son, $5; J. B. [illegible] Co., $50; S. Beckow, $[illegible] Beinhaker, $10; M. Belmont [illegible] D. Beiss, $5; Bell Mfg. [illegible] P. Bell, $6; Belmore Hat [illegible] $100; Mrs. A. I. Benesh [illegible] Bendlisky, $10; Mrs. I. [illegible] $8; J. M. Benjamin, $10; I. [illegible] jamin, $10; W. Benjamin, $[illegible] Ray Berbrier, $5; Wm. [illegible] $5; Dr. L. Bercovitch, $10; M. Bercovitch, $2; M. Bercovitch, $[illegible] L. Bercovitch, $5; Mrs. [illegible] $5; W. Berger, $35; Dr. M. [illegible] baum, $5; S. Berkowitz, $[illegible] H. Berlind, $12; Mrs. Sonia [illegible] lind, $5; Mrs. J. H. Bernstein, $[illegible] Dr. B. Bernfeld, $10; D. C. [illegible] stein, $5; Mrs. Lena Bernstein, $[illegible] M. Bernstein, $5; Miss Jean Bernstein, $5; Mrs. J. Bessner, $5; Bess, the Shoppe, $25; Beverly Hat Shop, $10; Saul Berbrier, $25; Jack Blenbaum, $10; Mrs. Esther Black, $10; Mrs. S. Black, $5; Bloor Dairy Co., $14; M. Block, $20; Archie H. Blond, $5; Philip Blond, $10; Samuel Bloomberg, $10; Mrs. H. Bloomfield, $5; L. M. Bloomfield, $5; Ralph Bloomfield, $5; Mrs. A. Blumenthal, $5; Mrs. D. Bluman, $10; A. H. Boss, $500, Mrs. J. Boss, $10; Mr. and Mrs. J. M. Bolton, $10; Boller Inspection & Ins. Co., $10; D. Boltin, $5; Thomas Bonar Co. Ltd., $100; Max Borenson, $[illegible] Alexander Lumber Co., $5; James Boyne, $5; Master Bram[illegible] B. Baillie, $5; Brandram Henderson, $25; S. Breitman, $5; A. [illegible] Brenner, Ltd., $50; Aaron [illegible] $50; Mrs. M. Briskin, $[illegible] American Oil, $50, [illegible] $10; M. Brodie, $25, [illegible] $150; W. A. Brodly, $100; Mr. Wm. Brodly, $10; Mrs. A. [illegible] $100; Mrs. Allan Bronfman, $[illegible] Mrs. Allan Bronfman Jr. [illegible] seph Bronstein, $5; Mrs. [illegible] $10; Isaac I. Brook, $10; [illegible] Silk Mills Ltd., $600; Builders' Products Ltd., 25; Mrs. John [illegible] $10; B. L. Burman, $5; [illegible] Co. Ltd., $50; Butlers Ltd. [illegible] P. Byers & Co. Ltd., $10.

Mrs. J. M. Cabott, $15; [illegible] Cahanna, $20; D. L. Cahn, $5; Canada Bread Co. Ltd., $25; Canada Cement Co. Ltd., $100; Canada Dominion Sugar Co. Ltd., $[illegible] Canada Dry Ginger Ale, $15; Canada Malting Co. Ltd., $25; Canada Packers Ltd., $100; Canada Paper Co. Ltd., $25, Canadian Bronze Co., $25; Canadian Car & Foundry Co., $[illegible] Canadian Cartage & Storage, $5; Canadian Fairbanks Morse Co., $35; Canadian Hebrew Society, $25, Canadian Import Co., $[illegible] Canadian Industries Ltd., $[illegible] Canadian Ingersoll Rand Co., $5; Canadian Liquid Air, $25; Canadian Transfer Co. Ltd., $25; Mrs. [illegible] Caplan, $5; Samuel L. Ca[illegible] $5;

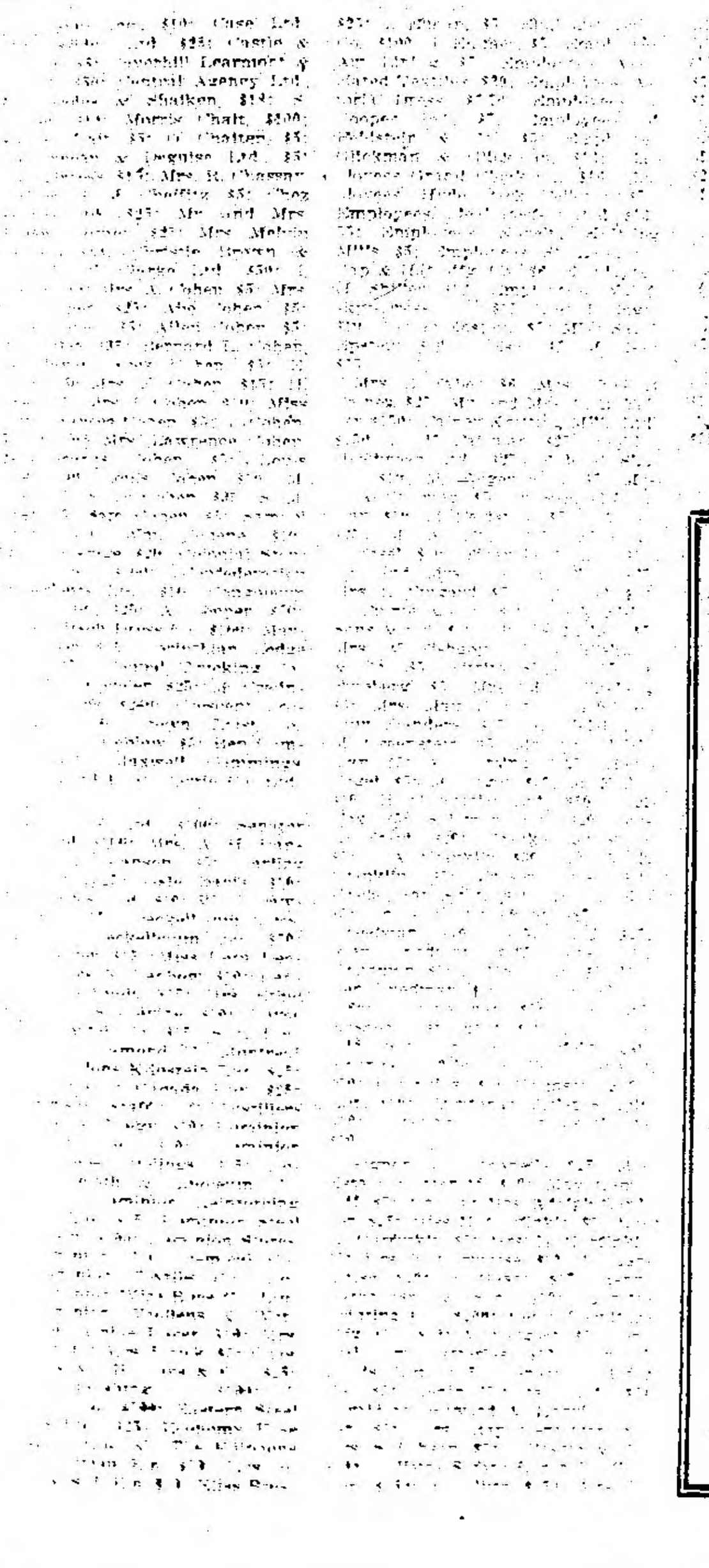
Chanukah Greetings

THE CENTRAL AGENCY LIMITED

MONTREAL TORONTO WINNIPEG VANCOUVER

SEWING CROCHET EMBROIDERY

Threads both cotton and silk for all requirements



In this Community serves the
Manager and Administrator
of the

Estate Joseph Ethier

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Despite maintaining accuracy and efficiency in its business dealings, The Royal Bank of Canada has always endeavoured to extend a helpful and obliging spirit to its customers.

You will find banking at The Royal not only satisfactory but pleasant, because competent service is supplemented by the courteous and friendly interest which successive generations have appreciated since 1869.

The Royal Bank of Canada

CAPITAL AND RESERVE $25,000,000 TOTAL ASSETS OVER $700,000,000

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At 19 street intersections in the City of Montreal you may see "Electro Matic" Traffic Control in operation. City authorities are convinced, after the most exhaustive trials, that "Electro Matic" mechanism assures better protection for both pedestrians and automobile drivers.

The Automatic Signal Corporation controls the manufacture, lease and sale of "Electro Matic" equipment, which has been proven in the world's largest cities. The potential market for "Electro Matic" mechanism is world wide.

With the efficiency of "Electro Matic" equipment proved and accepted by the City of Montreal a limited number of shares is now being offered the investing public at $8.50 per share.

A demonstration of this remarkable invention may be seen at the offices of our financial representatives, Johnston and Ward, Royal Bank Building.

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JOHNSTON AND WARD
Royal Bank Building, Montreal, P.Q.
Please send me (without obligation) full information on Automatic Signal Corporation Shares.

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ADDRESS

$5; Daniel Reiss, A. Wasserstein, Schmelzle Wine Co., $100; Wm. Scott & Sons, $25; Shapiro, Cohen & Co., $25; Sun Life Assurance Co., $50; Harry Hershorn, $5; Mrs. S. Sandberg, $5; Mrs. Hammer, $5; Mrs. J. Shapiro, $5; Shapiro, Mtge. Corp., $25; Hyde & Miller, $50; Sherman Hotels, Ltd., $50; Simpson Sons, Ltd., $50; Miss Tessie Simpson, $10; Mrs. S. Shapiro, $5; Simpson Bros., Ltd., $25; Shapiro & Smith, Que., $25; Shapiro & Smith, Ont., $25; Montreal Electric Co., $25; Mr. A. Spellig, $5; Mr. A. Spellig, $25; Mr. A. Spellig, $25; Samuels Bros., Ltd., $25; Samuels Bros. (Pembroke), Ltd., $25; Samuels & Co., $25; Sharp & Co., $10; L. Sachter, $10; Mr. A. Sachter, $5; Miss Annie Sachter, $5; Miss Sachter, $5; Miss Sachter, $5; Miss

SLEEP your way to HEALTH and BEAUTY

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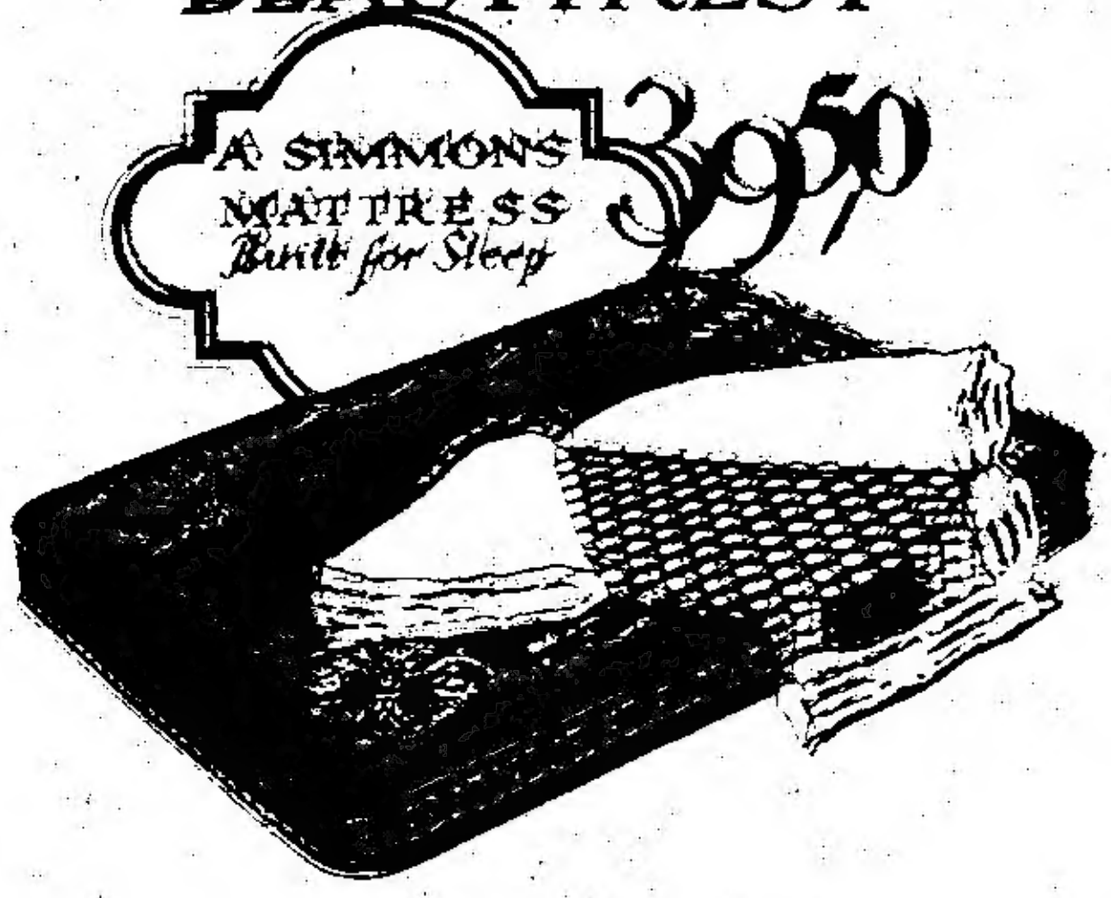

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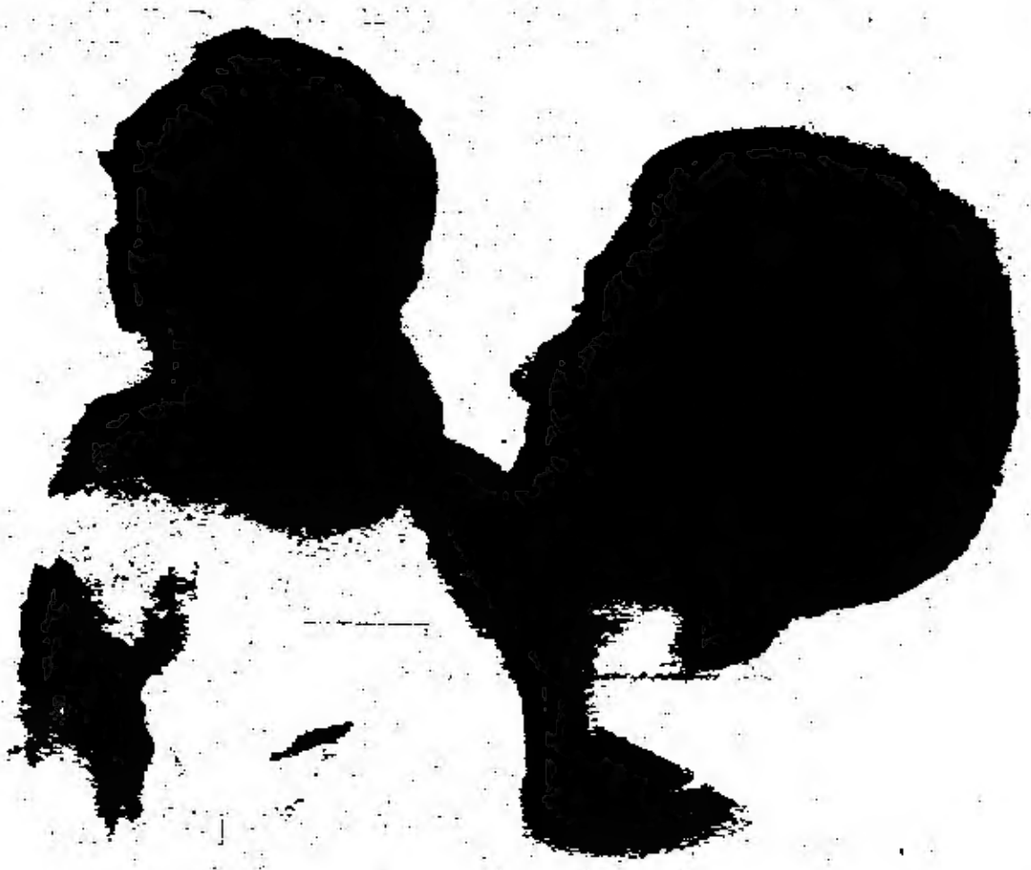
The world's largest makers of beds, springs, mattresses and pillows



Chanukah Greetings!

Our Chanukah gift to you — a day each week for rest and pleasure, free from laundry cares!

Let us start with this Week's Washing!

THE NEW METHOD WASHING LIMITED

Our new phone number

DOLLARD 4661

Mrs. H. Small, formerly Miss Bella Stattner, whose marriage took place at Beth David Synagogue, Montreal.

Burnside Studio

Herbert Samuel, age one year and nine months, son of Dr. and Mrs. Lyon P. Strean, 4380 Oxford Avenue, Montreal. Photograph was taken at the age of one year.

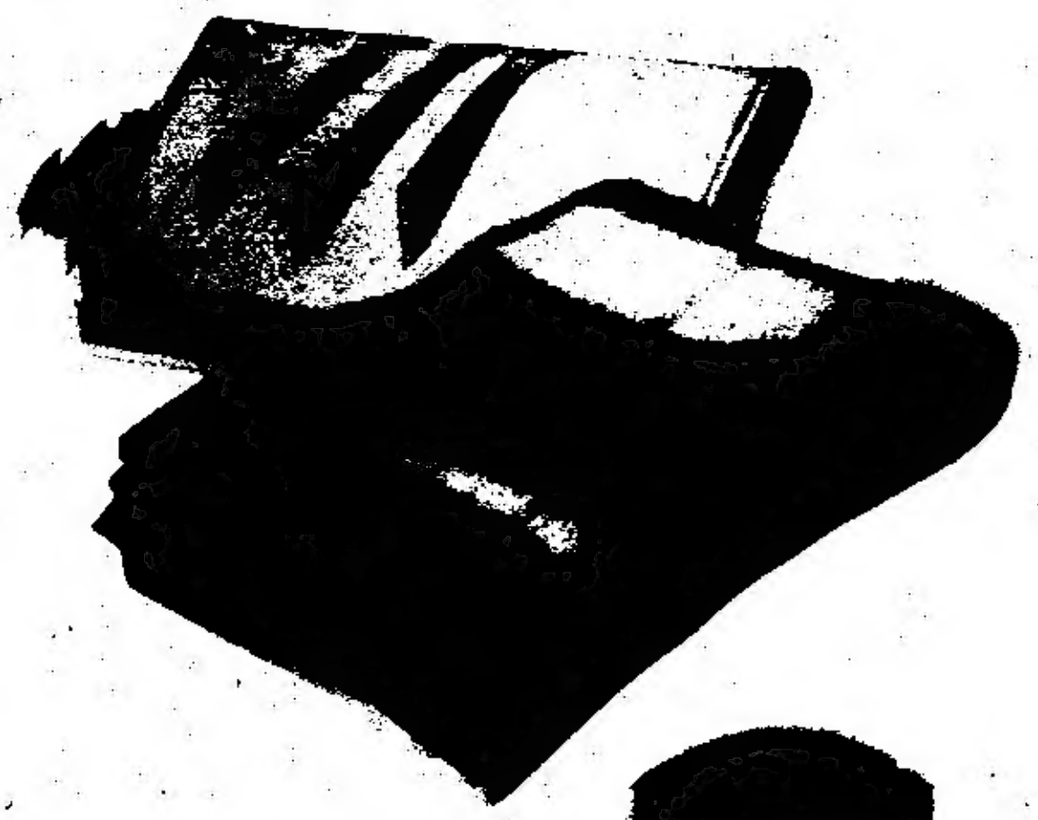
[illegible] Mitchell

Mr. Joe Bernstein, formerly Miss Sadie Taffett, daughter of Mr. and Mrs. Ben Taffett, Notre Dame de Grace, became a bride recently at the Queen's Hotel. [illegible]

Mr. and Mrs. [illegible], Mr. and Mrs. [illegible]

The tighter the purse strings the more *Value* you'll see in

Mossfield Blankets



[illegible] the complete and exclusive range for [illegible] per [illegible] [illegible] price

Mossfield blankets and comforters are [illegible] price for an [illegible] [illegible] and [illegible] [illegible] and [illegible] [illegible] [illegible]

Phillip Wilson, son of Mr. and Mrs. Max E. Solomon, 505 Gore Avenue, Montreal. Associated Screen News

Mortimer Paul, age twenty months, son of Mr. and Mrs. Martin Paul, 5999 Grovehill Place.

Vital to Canada's Daily Life

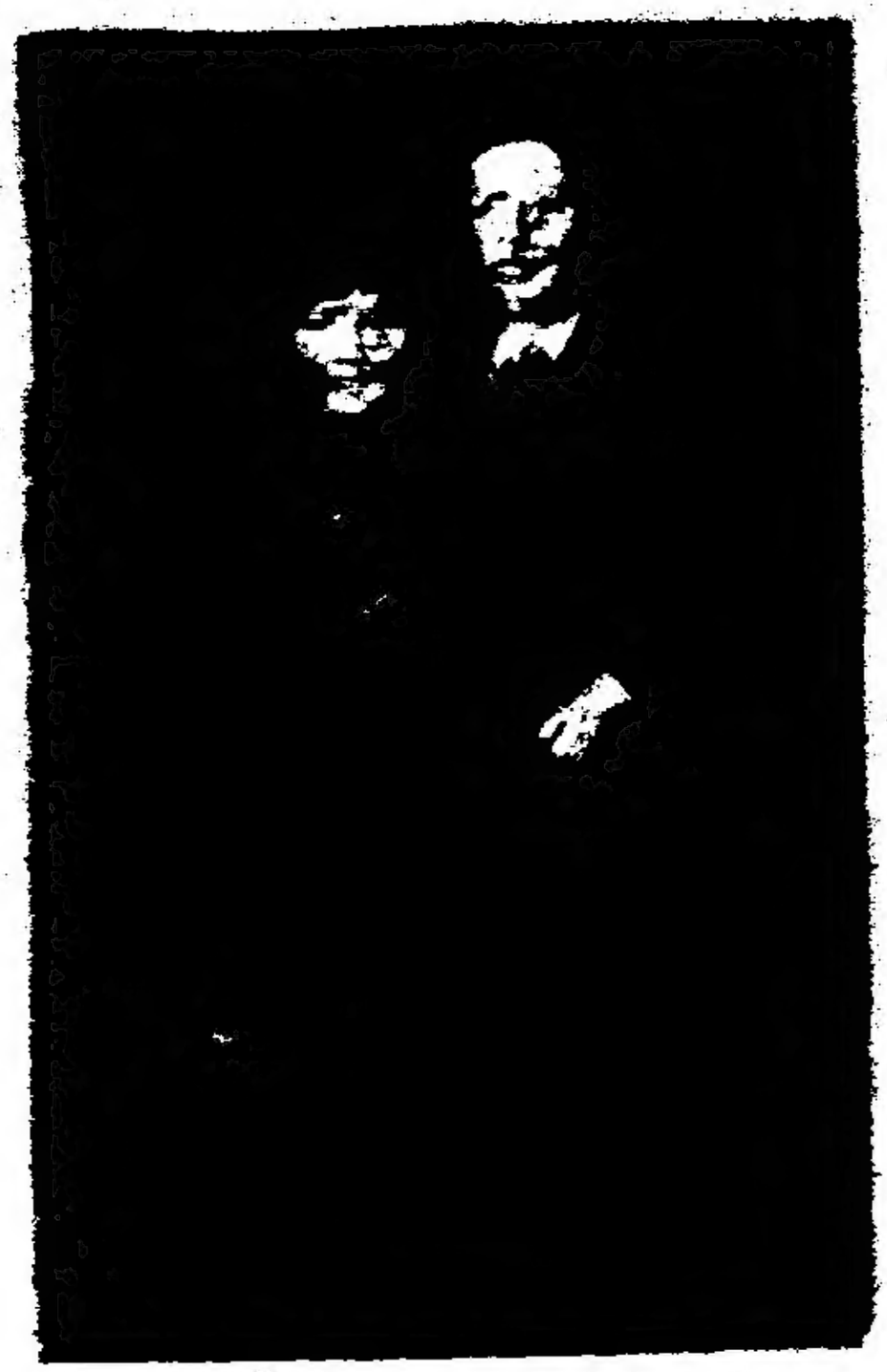
DOMINION TEXTILE [illegible] products enter [illegible] daily life [illegible] of all [illegible] a Dixie cup, bandages, hosiery, shirtings, pillow cases, bedding, sheetings, towels, woollens, blankets, rugs, cotton yarns, rayon yarns, [illegible] specialties and [illegible] the finest [illegible] materials.

Dominion Textile [illegible] enters [illegible] of Canada's [illegible] industries [illegible] employing [illegible] Canada and [illegible] a [illegible] payroll [illegible] the welfare [illegible] many [illegible] the Dominion's [illegible] textile communities.

DOMINION TEXTILE COMPANY LIMITED

MONTREAL

TORONTO HAMILTON [illegible] [illegible]



Walk-Over

Trade Mark Reg. U.S. Pat. Off.

Gift Suggestions at a Saving

that miraculously combine beauty and comfort

If you stand a lot, walk a lot, or have ... slightest foot weariness, Wear ... Walk-Over footWear without any sac... of smartness!

Walk-Over

Trade Mark Reg. U.S. Pat. Off.

1119 St Catherine St W., Montreal

Mrs. Harry Garfinkle, (nee Miss Tillie Shapiro), whose marriage took place recently.

A Hint *to the* Fair Sex . . .

ASK FOR

CAMIO HAIRPINS

and

CLIP - PER - ETTES

CLIP-PER-ETTES

The Ideal Pins for Bobbed, Long and Growing Hair

For Sale at all Stores in your Neighbourhood

HUMP HAIRPIN MANUFACTURING CO.

OF CANADA, LTD.

ST. HYACINTHE, QUEBEC

Miriam, age three years, daughter of Mr. and Mrs. J. Block, 3511 Jeanne Mance Street, Montreal.

Moe Cons, age 7 months, son of Mr. and Mrs. Louis Cons, of Montreal, and grandson of Mr. and Mrs. Kugelmass and of Mr. and Mrs. Ch. Cons.

Chanukah Greetings to the Jewish Communities!

STEADY PROGRESS

. . . *in Service and Growth* . . .

	Capital and Surplus	Estates Under Administration	Savings Account	Total Assets
1918	$434,492	$1,060,680	$ 448,335	$ 1,959,793
1922	$639,819	$3,688,338	$1,282,328	$ 5,610,186
1926	$719,294	$5,908,285	22,708,655	$ 8,336,648
1930	$933,690	$9,138,215	$5,146,249	$15,218,670
1931	**$1,104,186**	**$9,527,228**	**$5,524,615**	**$16,156,621**

If you are in need of advice on any financial matter, or in regard to your Will, write to us, or call at any of our offices at OTTAWA, MONTREAL or TORONTO.

UNDER DOMINION GOVERNMENT INSPECTION

CAPITAL TRUST CORPORATION

TORONTO OTTAWA MONTREAL LIMITED

Among Toronto Jewish Women

Mrs. M. A. Taddon, 132 Lytton Boulevard, says: "One of the most capable women I know is Mrs. Rose J. Goldstein of 6 Boulton Drive. I know of no other person who accomplishes as much for community good. Besides being a splendid worker, she is an excellent mother. She is active in the Council of Jewish Women and in the Holy Blossom Sisterhood. Mrs. Goldstein is a wonderful tea-hostess, and her teas for charity are always huge successes."

Mrs. S. Paperman, formerly Miss L. Blumentnal, daughter of Mr. and Mrs. I. Blumentnal, whose marriage took place November 6.

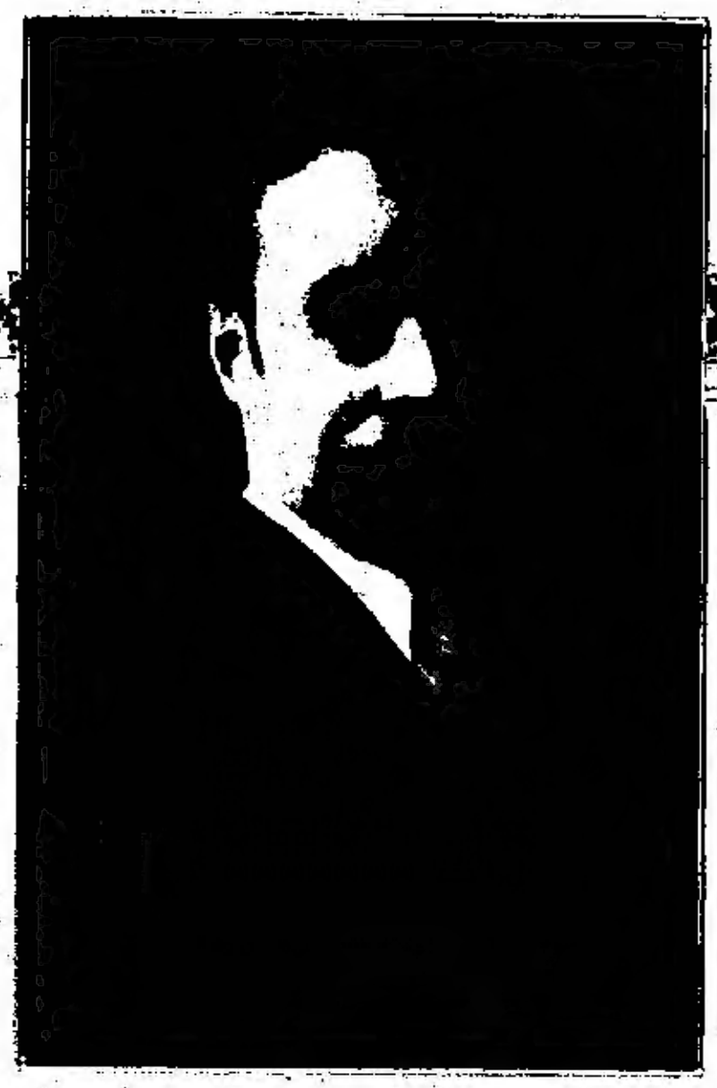
AT CHANUKAH — THE FEAST OF LIGHTS — WE SEND OUR GREETINGS TO OUR JEWISH FRIENDS

YOU can always depend on Grand'Mere Shoes for their selling qualities and customer — satisfaction.

Grand'Mere Shoe Company Limited

GRAND'MERE, QUEBEC

Representatives in all parts of Canada



EMMANUEL BRIFFA — ARTIST

Chanukah Greetings

From

MELCHERS DISTILLERY

♥♥♥

NEW PRICES:—

10oz.	$1.00
20oz.	2.30
40oz.	3.30

Shall We Shut Up Our Orphan's Home?

Shall it be said of us that we refused aid and help to these gifted motherless and fatherless children who have no one but us to look to for aid?

Send Your Cheque To

THE FEDERATION OF JEWISH PHILANTHROPIES
MONTREAL TORONTO

Photo, June 5 last, one-year-old twin sons of Mr. and Mrs. Percy Shulman, 128 Lauder Avenue, Toronto.
Modern Studio

BLACK HORSE

We Manufacture Threads for all Requirements and for all types of Machines

COTTON THREADS LIMITED

HEARTIEST CHANUKAH GREETINGS TO OUR JEWISH CLIENTELE

Phone Us or Write For Our Service

MONTREAL TORONTO QUEBEC WINNIPEG

May the New Year be one of Happiness and HEALTH

JOURNET'S
VITAMINE FOOD-DRINK
For Pep and Energy

THE VITAMINES CO. LIMITED

Sarah Ellen, daughter of Mr. and Mrs. Solomon Goodberg, 5438 Cote St. Luc Road, Montreal, age 18 months old at time photograph was taken.

Associated Screen News

Miss Mary Ashkaloney, daughter of the late Anathore Ashk... oney and of Mrs. Ashkaloney, Decarie Boulevard, whose engage... ment to Henry H. Carlisle, of New York, son of Mr. and Mrs. M. Carlisle of New York, was recently announced.

Mrs. M. Shenkoff (nee Miss D. Reitzopple), daughter of Mr. and Mrs. I. Reitzopple of Toronto.

Cordial Greetings From

KEYES SUPPLY CO.
LIMITED

WHOLESALE
AUTOMOTIVE
EQUIPMENT

KINGSTON OTTAWA NORTH BAY

Mr. S. Shenkman, Builder

and

Mr. S. Miller, Builder

Always Specify

'CRANE'

PLUMBING AND HEATING MATERIALS

THROUGHOUT

'CRANE'
LIMITED

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To Our Jewish Clientele

in Toronto Phone Elgin 4482

in Montreal Phone Lancaster 4252

blue coal — Scotch Coal
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THE **ELIAS ROGERS** CO. Limited

Canada Cement Bldg. MONTREAL, QUE.

General Assurance Bldg. TORONTO 2

ONE TON MEANS 2000 POUNDS

Jewry Is On Trial Before Our Fellow Citizens

We must unite to our people. Those who have gifted must make extra gifts. Every dollar may save a child. It must be made ... it is our duty to help our people. Those who refuse must suffer.

Send Your Cheque To

THE FEDERATION OF JEWISH PHILANTHROPIES

MONTREAL TORONTO

Prominent Industrialist

Joseph Victor Marchand, V.P.P., President, Melchers Distilleries, Limited, Montreal, Que.

Rabbis of Temple Emanu-el

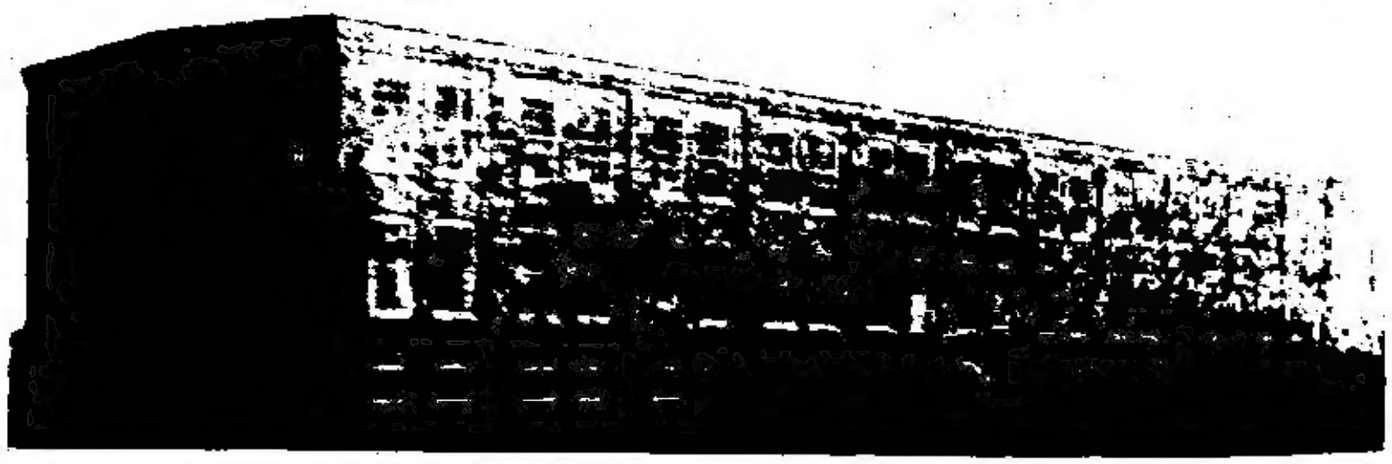
Rabbi Harry J. Stern

Rabbi Max J. Merritt
1920-1925

Rabbi Isaac Landman
1901-1904

The Late Rabbi Herbert J. Samuel
1925-1926

Rabbi Samuel Schwartz
1916-1919



Grand'Mere Shoe Company, Limited, of Grand'Mere, Quebec, which took its charter in August, 1927, started on a small scale and gradually grew until it reached a capacity of 1,000 pairs of shoes per day the past summer. It manufactures women's and misses' McKay, including sports and white popular priced footwear of the kind most in demand today. The new plant is three stories high, 208' x 50', with modern sprinkler and heating systems. It is well lighted and ventilated, and has sufficient floor space to double last summer's capacity if necessary. Directors: John Hanna, F. A. Sebatton, S. C. Aboud, Jos. D. Pelletier, J. L. Champagny. Manager, John Hanna. Assistant Manager, Nick Hanna. Representatives: J. C. Moreau, 105 Princess St., Winnipeg, Man. Amherst Footwear, Amherst, N.S. W. Assad, 6714 Christopher Columbus St., Montreal, Que. G. F. Bletcher, c/o Lethbridge Hotel, Lethbridge, Alta. A. E. Elmer, 384 Jane St., Toronto, Ont.

Miss Bernice Meisr, youngest daughter of Mr. and Mrs. M. [illegible] of Lyndhurst Avenue, whose engagement is announced to Max Dunkelman, son of Mr. and Mrs. L. Dunkelman, Grace Street, Toronto.

THE GREAT LAKES COAL CO. LIMITED
ANTHRACITE AND BITUMINOUS COAL
COKE

CHANUKAH GREETINGS
TO THE JEWISH
COMMUNITY!

101 Federal Building
TORONTO, CAN.
Adelaide 7221

Mrs. Victor Brilliant, of London, England, who before her marriage was Miss Amelia Adler, daughter of Mr. and Mrs. L. Adler, Bathurst Street, Toronto.

J. A. Francoeur, M.P.P., President of J. A. Francoeur & Co. Ltd., Plumbing Contractors.

Shall Our Welfare Department Discontinue
Its Assistance to Our Unfortunate
Brothers and Sisters?

Send Your Cheque To
THE FEDERATION OF JEWISH PHILANTHROPIES
MONTREAL TORONTO

Mr. Frenette of the New Method Laundry, a firm that has given Montreal women a quarter century of service. The New Method Laundry gives the ultimate in laundry service. Telephone for particulars.

Louis Cooper Levy, the hospital expert who has been in Montreal for the past eight months, guiding the committees of the Jewish General Hospital in planning the equipment and administration of the new institution, left for his home in San Francisco Thursday, December 15.

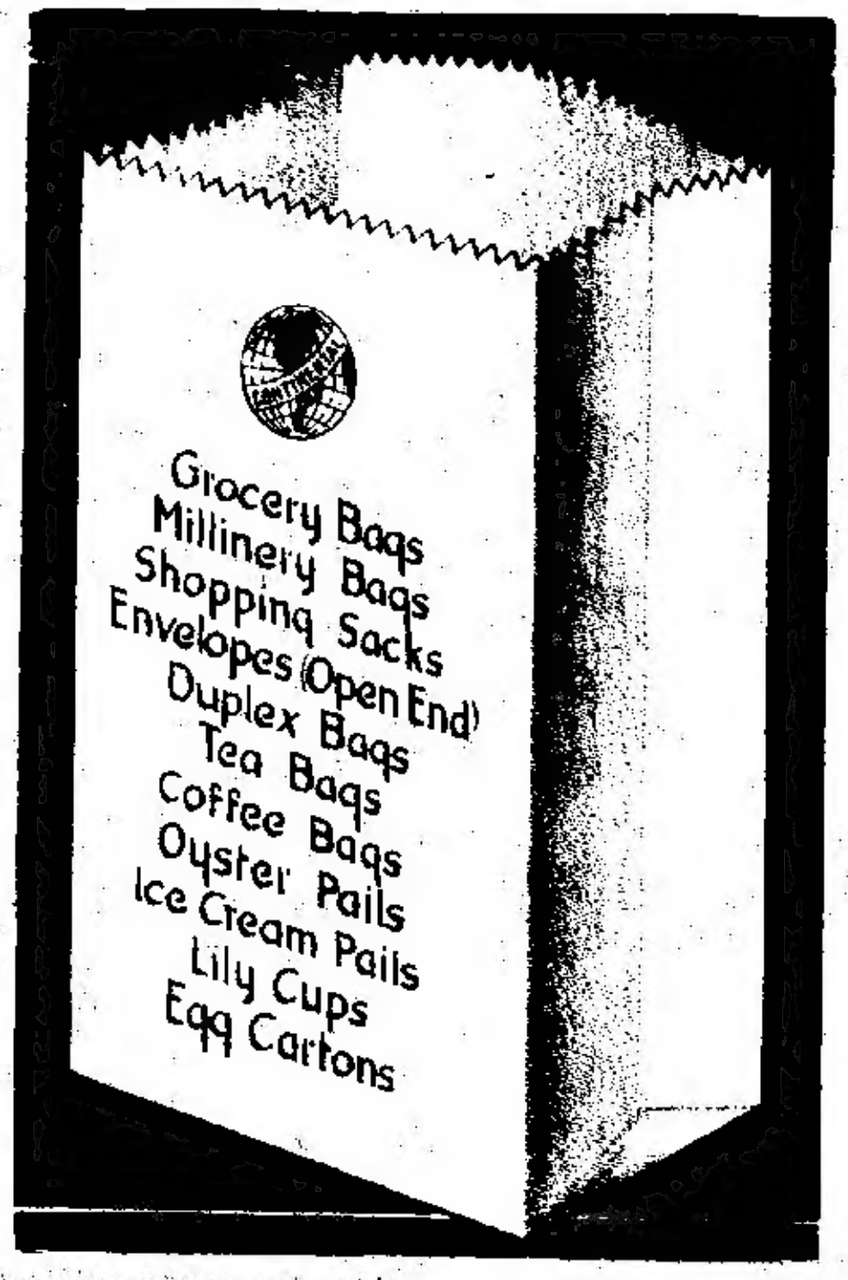
SPRING SERVICE
LIMITED

[illegible]
CHANUKAH GREETINGS
TO THE
JEWISH PEOPLE AND CHURCH

SPRINGS FOR ALL CARS
& TRUCKS

DAY AND NIGHT SERVICE

154 Duke Street Elgin 2361
TORONTO



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Spode

CHINA AND EARTHENWARE

The name Spode on China is a hallmark of Distinction as valid as the "Sterling"-mark on silver and as significant as the signature of a famous artist.

Spode's Rose Briar pattern

Copeland & Duncan Limited
222 BAY ST., TORONTO

We extend our heartiest greetings to our many loyal friends for Chanukah.

Leonard, age eleven and a half years, son of Mr. and Mrs. Mort L. Levy, 30 Normanna Avenue, Toronto.

Ashley & Crippen

Sybil, 16-year-old daughter of Mr. and Mrs. Mort L. Levy, 20 Normanna Avenue, Toronto.

Ashley & Crippen

Mrs. L. E. Litowitz, who before her recent marriage was Miss A. Young, daughter of N. Young, and the late Mrs. Young, of Toronto.

—Modern Studio

Lawrence, son ... ocre Poplger, ... wise bar mit... at Beth D...

Lawrence, son of Mr. and Mrs. Isidore Popliger, K. C., of Outremont, whose bar mitzvah was celebrated at Beth David Synagogue.
—Geo. Charlub

Cast of "Mother Earth and Her Children," the Toronto Council of Jewish Women play directed by Mrs. Roy Frankfurter. From left to right: 1st. row seated: Mrs. Edward Dworkin, Mrs. Archie Grossberg, Mrs. Leo Maldaver, Mrs. Eli Spivak; 2nd. row: Mrs. Samuel Freedhoff, Mrs. Harry List, and Mrs. Joseph Newman.

The Management of

BINGHAM'S LIMITED

Takes this opportunity to extend to their many Jewish Friends and Patrons, Heartiest Greetings on the occasion of Christmas!

146 Yonge St.
Toronto, Ont.

MADISON THEATRE

W. S. BRADY, *Manager*

We take this opportunity of extending Heartiest Greetings for a Happy celebration of the season of Christmas!

510 Bloor St. West Melrose 4700
TORONTO

HARRY REEDER.
PRESIDENT

The "Standard" is able to make the best Label

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THE STANDARD LITHOGRAPHIC COMPANY
OF CANADA LIMITED
LITHOGRAPHERS

100 STERLING ROAD
TORONTO, CANADA

Originators & Manufacturers, Window Display, Store Advertising, Carton Manufacturers
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Begin the New Year with Luncheons, Dinners and Afternoon Teas . . .

at Toronto's Restaurant of Distinction

The Restaurant where only the best quality of foods are served.

LUNCHEONS 35 AND 50 CENTS
SPECIAL RATES FOR SUNDAY FAMILY DINNER

We extend to you our most sincere wishes for Chanukah

Hotel Ford Dining Room
DUNDAS AND BAY STS.

We cater teas, bridges and banquets.
For reservations phone Elg. 4878

Chanukah Greetings

A. DIONNE, SON & COMPANY
OPERATING
DIONNE LIMITED
5005 Decarie Blvd., Snowdon (near Queen Mary Rd.)
IMPORTERS OF HIGH GRADE FOOD PRODUCTS
ESTABLISHED 1870
Corner Drummond and St. Catherine Streets.

★

Board of Trustees of Temple Emanu-el, Montreal, Que.

LIST OF MONTREAL FEDERATION

(Continued from page 16)

Motorcycle Co. Ltd., $10; Mrs. A. Millman, $5; Douglas Mire, $100; Mrs. L. Misser, $5; Freda Mogilovsky, $5; Molson's Brewery Ltd., $250; Dr. Jacob Monaker, $5; Montreal Bronze Co. Ltd., $50; Montreal Cooperage Co., $10; Montreal Cottons Ltd., $50; Montreal Electrotypers & Engravers, $10; Montreal Frame Making Co., $30; Montreal Tire Sales Co., $25; Montreal Rail & Water Terminals, $25; Montreal Shipping Co. Ltd., $25; Miss Kathleen Moore, $45; Henry Morgan & Co., $150; R. B. Morrice, $100; T. A. Morrison & Co. Ltd., $10; B. Mortimer, $10; Mrs. Moscovitch, $5; M. Moscovitch, $125; Samuel Moscovitch, $20; L. E. Moulton & Co. Ltd., $10; Dr. D. H. Muhlstock, $10; Murray & O'Shea, $10; Murrays Lunch Co. Ltd., $50; Mutual Brokers Montreal Ltd., $25; Mrs. S. P. Myers, $15.

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O'Brien & Williams, $200; O'Connor's Fish Market, $10; A. M. Ogg, $7.50; D. W. Ogilvie & Co. Inc., $25; Ogilvie Flour Mills Co. Ltd., $100; Jas. A. Ogilvy Ltd., $100; S. M. Ogulnik, $250; Olive & Dorion, $10; Olivier Canada Ltd., $15; Mr. Olsen, $5; W. Ordower & Co., $5; Mrs. A. Orenstein, $5; Dr. S. Ortenberg, $5; J. P. O'Shea & Co., $15; Ostro's Service Drug Store, $12; Louis Ott, $25; Outremont Hebrew Community Centre, $25.

Paperman & Sons Inc., $100; Parlseau & Frere, $10; Mrs. S. L. Park, $5; Miss Helen Park, $5; Parkley Clothes Ltd., $10; Cecil Pascal, $5; I. M. Pascal, $5; Max Pascal, $10; A. J. Paull, $15; H. Pearson, $5; E. Perceles, $5; A. Perchanok, $15; Perfection Milk Co., $10; J. Perlman Bros., $50; Mrs. B. Perlo, $5; David Perlo, $100; Vincent, Lionel & Shirley Perlo, $15; Dr. J. R. Persk, $5; Michael Pervin, $5; M. Pesner, $25; Mrs. M. Pesner, $15; M. Pesner & Dons, $25; S. Pesner, $10; Peter Shoe Co., $5; E. F. Phillips Electrical Works, $25; H. Philips, $12; Ascher Pierce, $500; Pierre's Hairdressing, $5; W. C. Pittfield & Co., $25; Pollack Bros., $25; Dr. J. Pollack, $15; A. I. Popliger, $25; Isidore Popliger, $35; W. Potechin, $5; Premier Brand Clothing Co., $10; Premier Laundry Equipment Co., $15; P. Presner, $5; Principal Hat Co., $10; Progress Sales Co., $5; H. Propas, $5; Provincial Glass Co. Ltd., $25; Prudential Insurance Co., $10; A. Prudhomme & Fils, $5.

Queen Esther Chapter, $6.

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GO LIGHTS, NOT STOP LIGHTS

Unlike traffic signals in many cities, which are usually operated by a clock mechanism that switches lights from green to red at pre-determined intervals, the new stop and go lights recently installed in the City of Montreal are actuated by the traffic itself as it moves along the streets. At the approach to each intersection, a sensitive unit, or eye, is set flush with the pavement in such a position that passing automobiles must touch it with at least one wheel, thereby closing an electrical contact that sends an impulse in to the control mechanism or brain, situated at one of the corners.

This brain is a device which actually remembers cars waiting on side streets and appears to think with an intelligence that is uncanny. It operates the red and green lights exactly in accordance with the demands of traffic; and, because it is a machine, instead of a human being, never tires and never errs, although it works twenty four hours a day.

It is particularly helpful to motorists in the early hours of the morning, when there is little or no traffic. A single car approaching an empty intersection, never has to wait for the red light to change, but is given the green light immediately; the driver needn't slow down, because, once he has crossed the eye, the light will remain green long enough for him to pass the corner. Should the light turn red before he gets to the corner, however, he knows that a car on the opposing street is about to cross in front of him; but he can well afford to be patient, since he knows that he will be given the green light again the moment the other car is out of the way.

Heavy traffic is handled with the same degree of intelligence. Cars are actually counted by the brain; and if it becomes necessary to interrupt a main artery to allow a single car to cross, the interruption occurs at the first gap, provided, of course, the gap appears within a reasonable time. If there is no gap, the main stream is held up just long enough to give the single car time to cross the street safely, but not a moment longer. On the other hand, should traffic on a side street suddenly become heavy, then it, too, will be allowed to go through the first break in the main stream; or, if there is no break, the brain will give the right of way, after a maximum waiting interval, for a period that will enable the side street to clear itself. Should the traffic on the side street become as dense as that on the main artery, then both streets will receive equal treatment. But whatever the change in traffic density, the brain responds instantly and shows the green light to the street where the traffic most requires it.

Street cars operate the signals by means of a contactor fixed on the trolley wire; and in special cases, such as at the corner of Sherbrooke and Bleury streets, the street cars are guaranteed the green light by the time they reach the top of the hill, regardless of how long the red may have been on Sherbrooke street.

City officials are well pleased with the new system, which is the most up-to-date in Canada and is similar to the one installed this year in London, England, where traffic problems are particularly acute.

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JEWS, JUDAISM AND THE FESTIVAL OF LIGHTS

(Continued from page 13)

cited as demands are made on it. The neglect of Chanukah observance is directly traceable to the attitude that frowns down upon all accentuation in Judaism. The modern Jew, as a rule, feels himself too emancipated from the benighted fetish worshippers of former generations who felt that faith could go hand in hand with outward observance. Today the tendency among those who locate themselves in creative principles of faith and these are by no means few — has been away from dead and towards belief. A rising tide of rationalism has push pushed such archaic rites as candle lighting, synagogue attendance and the like; has ironically enough, stifled a new appreciation of those elements of our faith that are subtly and characteristically Jewish. Sufficient for the Talmudist is his belief, but his belief does not as a rule imply practice. This experience has shown. We harbour now the many Jews in name only, individuals who have resigned themselves to an unfortunate accident of birth or of physiognomy, defeated Jews who very naturally rationalize their deplorable state and posit it as the inevitable result of being as people.

The number is legion of those who would cheerfully discard their Judaism but for so many preventive physical factors. Pseudo intellectualism, chauvinistic nationalism, sentimentalism, mess that reminds one of Dickens's shy portraits, inferiority complexes finding solace in pure lasting criticism and rejection of all honest efforts for a real solution of the Jewish problem, the eternal chip on the shoulder attitude of our *Maadlanim* who complement economic superiority by a few words from Psalms or Prophets and feel that they are the only ones who are saving Judaism from disintegration — such types are eating away at the heart of our glorious heritage, so that a rotting and worm-eaten structure must be the result.

We boast too many individuals who make the best of a bad bargain by a yearly visit to the synagogue and an odd contribution to a Jewish cause. It is not difficult to understand the motivation for their dislike and disinterest — they know nothing of their faith. A few are content to send their children to the religious schools, the vast majority, lethargic, decadent find no justification for the retention of things Jewish. And how irrational are these very rationalists and clear thinkers! It is they who provide the best of secular education for their young, to "give them the advantages we never had." But they negate the advisability of a religious education in the process of one's adjustment to the common as a whole and his own environment in particular. We breed a race of pseudo-Jewish youngsters who think in a Wolfe defeating Montcalm on the Plains of Abraham but know nothing of a Judas Maccabee who glibly recite the voyages of Columbus in all its minutiae but never realize that a Jew made his expedition possible in the first place; our College youth master the field of philosophy from the early Greeks to modern times never learning that the Jews played no small part in the formulation of world ideals. Is it any wonder, then, that Judaism has become synonymous with a superstition and Jew rather than a profession of faith? In our haste to cultivate a schism of meaningless externals we have neglected to ascertain whether the internal elements of one's belief are even present. Fresh, vibrating religion should have gone into the discard. Without a knowledge of our past how many of this generation brought up in this environment are capable of withstanding today's spiritual opposition and economic pogroms? That is the question we Jews ought to ask ourselves.

The rabbis tell us of a king who commanded his servants to carefully protect two precious goblets and see that they should not be broken. But when he had gone into his palace a man that had been straying through the streets brushed up against one of the servants so that he let fall one of the goblets. Naturally the man was worried and in fear and trembling reported the calamity to his master. However, this king was not like the usual run of oriental despots, and happened to have some compassion. He merely admonished the servant to be more careful with the other goblet. In the same way, according to the Rabbis, is it with the Jews. At Sinai they undertook two important tasks when they promised, "We will *do* and we will *listen*." They broke the first promise by making the Golden Calf. However, even God in His mercy did not cast them off but urged them to hold on to the second part of the oath, the hearing. In a sense the essence of Judaism is to be found in this parable. Our faith has always stressed observance and knowledge. It is incumbent upon us to lead a Jewish life, but when we cannot do so completely, we should at least know our history and Torah, for (again the Rabbis) although we do not study Torah for its own sake the very process will soon lead us to a love and understanding of it.

Perchance this is the reason such festivals as Chanukah come out for us — a rededication to our faith, which means our people and a determination to make that faith a positive factor in our lives.

JEWISH SOLIDARITY — A COMMENT ON COMMENTARIES

(Continued from page 7)

matter to the most insignificant. (Verschiedenes auf Berakhot

What difference does it make whether our prays in hat or with... How ridiculous it is to speak of this extremely small thing... especially if we consider that most American Orthodox, Conservative, Reform Jews do not pray at all and that this is an age in which ancient and venerable institution of prayer has a very hard fight for existence. The Conservative Jews radically deviated from Orthodoxy. Therefore, they put the wearing of hat at prayer, the only thing left to them from Orthodoxy, in the center and theoretically overemphasize it. The Reform Jews in their belief and ritual are Orthodox as the Conservative Jews. They put the non wearing of hat at prayer, the only sign of their liberalism in religion, in the center and theoretically make the hat *the point* of issue.

The Anshe Sholom Congregation of Hamilton had a modern Hebrew school organized by the noble Edmund Scheuer ten years ago. Temple Emanuel of Montreal was born. It introduced the family pew and other reforms in 1882, when its synagogue was dedicated. The Union Prayer Book long before Holy Blossom of Toronto became Reformed, but — horrible dictu — it still prays in spite of the solidarity of the two neighboring progressive Jewish congregations Holy Blossom and Anshe Sholom the less said, the better. *Wehe Chevrath, wo Juden* is such as the Christians say, so are the Jews.

Montreal thinks itself superior to Toronto and Toronto priggish Hamilton. Montreal Temple Emanuel is angered at Toronto Holy Blossom because the latter assumes the title of "Mouthpiece of Canadian Jewry." Toronto Holy Blossom unholily looks down upon Anshe Sholom. Is it the pride of achievement? Has achievement pride? Is it the nursing Chad gady story in which one cuts up the other another 100 or 200 years from now? As well as that love as the grave and their envy is long ago perished, neither have they any more a portion forever in anything that is done under the sun" (Ecclesiastes 9:6). The problem today is not liberal or conservative, reformer or deformer, fundamentalism or modernism, orthodox or reform. In such extraordinarily critical times, when the very life of the Jewish race and of Judaism is in peril, can we not forget our petty jealousies, small rivalries, selfish interests and rise to the height of Jewish solidarity and cooperation, in order to save what can be saved? Else we may say as often: "Behold, how good and how pleasant it is for brethren to dwell together in unity" (Psalms 133:1). If we do not unite and work together even in adversity

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THE MATCH-MAKER

By Ernest Delstein, of Ottawa

The sudden turn of affairs resulting in the marriage of Lily Nusbaum to Hr. Louis Bendel had been too much for Tiny Ginsberg. As chief switcher of the community kibbitzing club and one who knew everybody's business, Tiny had been very active in making known to the people all the details of Lily Nusbaum's love affair. But, when that young lady changed her mind about selecting a husband thereby changing sweethearts without any notice whatever, it completely upset Tiny's predictions and caused her to drop out of the town gossip circles in which she had lost much prestige — all over a love affair.

But still waters run deep and for a huge woman of Tiny's size, she was no gentle ripple on the lake of love affairs which was not always so calm and peaceful — particularly where love was captain of the boat. When the first few weeks of humiliating moments had passed Tiny determined to regain her former position in the estimation of the many friends she believed she had. So, after carefully examining all the news items in the popular weekly paper, the "Nosy News for Modern Jews," she discovered an item of interest which appeared to be just what the doctor ordered.

Her old friend and school chum Bella Finkel had returned from the mountains with her charming daughter Sally (better known as Sarah). Sally was quite attractive and the color of her clothes could be seen from a great distance, even on a cloudy day. Her lips were like wine and they say that she spread it on thick and she had left her mark on many a man who had the check to neck with Sally. But she was a popular girl, in the mountains, where nature held sway. There you would find Sally, truly a maid of the mountains with many kind sirs willing to carry her pail with the lunch in it. And they wondered if there were any more at home like her. Lovely girl, indeed.

Yes, and too nice to stay single, thought Tiny. Really, it was about time Sally settled down before she grew too old. After all she was nineteen and getting on in years . . . but not so good in college. However, Tiny felt that here was her opportunity to do a good deed and make a girl happy. So right there and then she decided that before another week had passed, Sally Finkel would be firmly secured in the bonds of matrimony.

Now, the next problem was to get a young man for Sally. But that should not be difficult because her father had money and what more could the young man wish for? So with the girl and the money, all that she required was the man. Therefore, the one thing to concentrate on now was to find the man, or as Tiny would say in her perfect French "cherchez le homme." Then she prepared to outline her plans to "chercher" the missing link necessary to complete the matrimonial chain she hoped to place around Sally Finkel.

But two heads are better than one Tiny believed, and there would be no fun discussing this with herself, so without delay she phoned her dear friend Goldie Hazzenstein who was always good with suggestions, which in a case like this were going to be greatly appreciated. It was agreed that they would have a quiet little meeting at eight o'clock that evening in Tiny's apartment. At the appointed time, true to her word, Goldie arrived her two hundred and fifty pounds of health and fat up the steps of Tiny's apartment house. Having finally arrived at the door after much puffing and panting, she paused to dry her perspiring face, head, face and triple chin before the powder streaks made their way onto her new blue strolling jacket.

Then, without ringing to announce her arrival she entered through the large hallway (which had been built that way to allow Tiny as much freedom as possible) and with a fat kind face beaming with smiles, she proudly presented herself to her pal Tiny. They greeted each other with a fond embrace and a dainty kiss. Between them they represented over five hundred pounds

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Well, Goldie, Bella Finkel and daughter Sally already came ... from the mountains. Did ... seen it in the News? No?"

Yes, Tiny, already she's home ... why not? Aint it soon be... our social season? Of ...rse. Mit dences, parties and ... kinds of monkey business. You ...ow."

And you know, Goldie, Sally ... nineteen this month. My! My! ... should have it a steady feller ... now."

Sure sure, Tiny. She should ... be a kaleh. It's almost time."

But Goldie, without a chusen ... couldn't have a kaleh."

"... Why dont you get her a ...usen, Tiny? You have brains."

... yes! Of course she had ...ains. Now that Goldie had men...ioned it Tiny was sure of it. With ... compliment to her match-making abilities Tiny puffed with ...ride and her chubby face grew ...ggy as she smiled generously ...on her dear friend Goldie. ...en to show her gratitude for ...oldie's kind remarks about her ...rowess as a shatchuness she ...roceeded to decorate the little ...inge table with French pastry, ...ocolates, ginger ale and a few ... important delicacies such as ...andwiches etc. It may be remem...ered that they were following a ... diet and that would have ... suffice to give them food for ...hought in this problem of matri...onies, which they hoped to solve ...etween them. So after appeasing ... appetities temporarily, ... again took up the conversa...on. Tiny re-opens the discussion ... a shout of glee.

"I have it, Goldie, I have it. We'll give a party for Sally at ...iny's house. Her mother will be ... tickled, Goldie, and it would ... cost me a cent would you be...lieve, it? How could it? It'll be ... her house."

"Good! Good! Tiny, you sure have got it a magnificrous idea ...p, such a brain."

Again Tiny was reminded of ... her brain and her heart went out to Goldie who believed that the sun rose and set on her pal Tiny. Possibly that is why Tiny was so bright. And when they kissed each other good-night, they went to their little beds, happy in the thought that their meeting had been highly successful insofar as they had completed a most effective plan for the coming out party of Sally Finkel, at Sally's house . . . and at her mother's expense.

Came the dawn. A new day—for Tiny and one that would tax her energies to the utmost. For today was the day of careful preparations in the interests of Sally Finkel. After a short hour or so which she usually devoted to breakfast, she called her old friend Bella Finkel on the phone.

"Hello, Bella. It's Tiny, your old friend."

"You don't say, Tiny. Goodness me, you're a big surprise all right. How you was?"

"Oi kay. Oi kay, Bella. Say, Bella, how is Sally? Hm, that's good. You know I always think about her. And you know, Bella, I've got it a swell idea. You see it's like this . . . . . "

During the following half hour she explained her plans for the party. She told Bella about a fine boy she knew and thought that he would like Sally. In fact she was sure he would. Needless to say, Sally's mother was delighted with the prospect of a big party in honor of her daughter. And maybe, too, Sally would fall in love with this boy Tiny mentioned. Ah, Tiny had such good ideas. She then hastened to compile a full list of eatables which she would order and in a little while she had dispatched a maid in all haste to the delicatessen store with a list of supplies for the big party.

This is Sunday night. Everybody is excited. Why? Don't you know? "To-night it's a party, ain't it?" as Tiny would say in her higher English.

Sally Finkel is wearing her new dress, one of those without any backbone, you know. Her mother shines like a diamond. Tiny is wearing all her jewelry. Goldie sports a new form-fitting evening gown. Thelma Nottinsky is there. Annabel Slotsky and Joan Sloman both look swell. Constance Cohen and Carmelita Mandelbitch, two colored girls, are telling

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it simple story: Jess Pipin; Sammy Cohen; Willie and Harry Bagel and the Shlemiel are for fraternities at the seminary are. The boys are discussing business as usual; all but Jewish Shulman, who is laughing. It's impossible. They're talking about girls.

Yes, it is a small party; but quality counts most here because it's a select crowd. Don't talk. It's girls we are speaking of.

Tiny with the dance. Jess Pipin is playing the piano. Everybody is having a good time. This is especially assisted by Goldie. Harry Bagel, the young man she spoke of to Sally's mother, is carefully manoeuvred into the good graces of Sally. He appears to be making excellent headway. Tiny and Goldie are very happy indeed. Sally's mother is not missing anything either. At different times throughout the evening, Tiny manages to slip in a few good words about Harry to Sally. Tiny spoke very highly of him and when she states that he would make a wonderful husband, Sally blushes, but begins to see the light. While Tiny is doing her part, Goldie is likewise giving Harry Bagel an earful about Sally. She does not forget to mention that Sally is studying dietetics science at college and naturally such a training will make her a wonderful housewife. Harry agrees and he feels his heart slowly warming towards Sally. The party goes merrily on until the early morning hours and when the time has come to go home, Harry bids Sally fare-well with a heavy heart. From the wistful look in his eyes, it is very evident that he has been an excellent target for Cupid's dart.

During the weeks that followed, the growing friendship between Sally and Harry was proof enough that Cupid's dart had pierced two hearts with the one thrust. They were seen together a great deal; one evening at a theatre, the next at the local hotel, dancing. As this romance ripened, it brought much happiness to three big-hearted people. One was Tiny who began to feel that her efforts had not been in vain when she decided to make this match. Goldie, her able assistant was also in a happy frame of mind, and Sally's mother found it very interesting to tell all her friends about her daughter's engagement.

But this story [illegible] and in one story it seems to [illegible] at the moment when it [illegible] like an epic finish with [illegible] knife is flung down the [illegible] this romance.

Sally's father was not [illegible] to suppose another [illegible] in the family and realizes [illegible] but that the young man [illegible] to finish his career at [illegible] he remembered also that [illegible] would not be [illegible] school before [illegible] Therefore he made it known [illegible] would both have to [illegible] their studies before he would [illegible] them his consent and his [illegible] and of course this [illegible] that was that.

The next day Tiny was [illegible] to the hospital with an [illegible] appendicitis. The sudden [illegible] punishment with this new development in Sally Finkel's [illegible] fate due to her father's edict and Tiny's inability to follow [illegible] Jacobson's diet list, were [illegible] chief causes of her sudden [illegible] Goldie also was greatly [illegible] fered by Tiny's attack and [illegible] confined to her bed for a [illegible] with a continuous supply of [illegible] pillow and cooling head cloth [illegible] reduce her temperature.

But fate was not going to [illegible] everything. Therefore the [illegible] must naturally end happier than it first appeared possible [illegible] these disturbing incidents [illegible] fate.

In due time, Sally and Harry finished school. Her father got him a fine job in his dress factory. Tiny recovered in good order [illegible] Goldie did too. A wee little family dinner was given with Tiny and Goldie as honored guests. Tiny occupied the important chair as matchmaker and Goldie was much in the limelight as she occasionally passed a flattering remark about Tiny's intelligence. Sally and Harry sat close to each other. Sally's father announced the engagement with much pleasure and the evening was brought to a close with an over-abundance of mazeltof greetings and kaantskeh music which would soon be heard at the wedding.

And Tiny swelled with pride. Even her operation had not deprived her of the power to do that. Once again Tiny had proved herself a match-maker par excellence.

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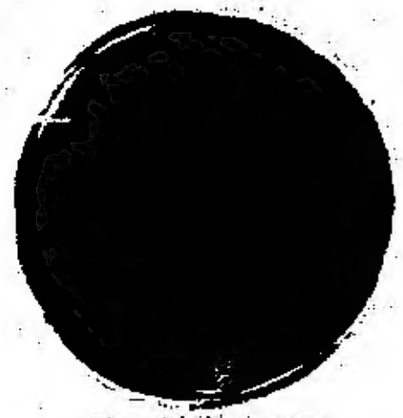

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Social News — Ottawa

S. W. Jacobs, K.C., M.P., of Montreal, is spending a few days in Ottawa.

* * *

Bertram Freedman, of Montreal, was the week-end guest of his uncle and aunt, Mr. and Mrs. H. Freedman.

* * *

Miss Doris Cohen has left for New York to be away for about ten days.

* * *

Miss Lillian Abrams visited Mr. and Mrs. M. Max, Henderson Avenue.

* * *

Miss Gladys Epstein, of Hamilton, is visiting her uncle and aunt, Mr. and Mrs. F. Bender, Glenrow Avenue.

* * *

Molly Sachs Chapter of Hadassah held their fourth annual card party and dance. Guests were received by the convenor, Miss Rose Greenberg. Assisting at the supper table were Misses Clara Held, Anne Edelstein, Lillian Pollack, Sara and Mary Wise.

* * *

Mrs. M. Grossman and Mrs. A. Fothergill were hostesses at a tea at Laurier Street Synagogue in aid of the Uptown Ladies' Auxiliary. Assisting at the tea table were Mesdames C. Levine, J. Gladstone, H. Pepper and Misses Laura Fothergill and Zelda Dworkin. The door prize was won by Mrs. M. Freedman.

* * *

Pauline Bitsky Chapter tea was at the home of Mrs. S. Krasnick with the president, Mrs. H. Freedman presiding. The treasurer, Mrs. S. Cohen reported. The secretary, Mrs. D. Wolochow, read a report of Dominion Council of Hadassah National Fund drive during Chanukah week. Mrs. C. H. Thackeray spoke.

* * *

Bertha Slonemsky Chapter of Hadassah heard Miss Gladys Freedman, on "Dialects of the Jews." Hostesses were Misses Rose and Freda Carlofsky. Mrs. H. Gould presided. The door prize was won by Mrs. M. Rosman.

* * *

Naomi Chapter met at the home of Mrs. Sara Miller. Miss Nettie Bessim presiding. Miss Rose Miller assisted the hostess.

Henrietta Szold Chapter [illegible] at the home of Miss Lillian [illegible] Misses Molly Cherin [illegible] Viner gave a tap dance [illegible] by Miss Rose Levine.

* * *

Julius Boodman, son of [illegible] Mrs. M. Boodman, 170 [illegible] St. died suddenly Monday [illegible] 13. Surviving besides his parents are seven brothers, Samuel, [illegible] Irving, Alex, Milton and [illegible] of Ottawa, and Solomon [illegible] of New York; two sisters, [illegible] Bella and Dora Boodman [illegible]. Funeral was held Tuesday, December 13, from the home to the Jewish Cemetery, Metcalfe Road.

TORONTO GIRLS WANTED

Girls, age 16-17, for social club [illegible] call Miss Edith Libman, [illegible]

TORONTO GIRLS WANTED

Girls for social club, age 16 to [illegible] call Miss Mary Holdstein, [illegible]

TORONTO GIRLS WANTED

Toronto Y. W. A. Girls [illegible] membership, age 17-18, [illegible] Miss Mildred Rothberg, [illegible]

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...r. Philipson Contrasts Canada and United States

...Gives Reasons For Difference in Development of Reform in Two Countries

...David Philipson, Writing in ... American Israelite, of Cincin...

...accustomed to think... United States of Amer... grow together in ... country or other ... North American continent ... the north of us there ... country that collaborates ... and ... most intimate relations ... and ... Canada. It has pertained ... service of the 250 ... congregation of the Temple ... Quebec, a certain pi...

...contrast between the strength ...ewish Reform Movement ... ...ted States and its weakness ... most striking. In the ... States there are hundreds ... congregations, in Canada ... half dozen. In the United ... the Reform Movement ... attained its greatest growth and ... opment; in Canada it has ... struggle to get a ... foothold.

This is partly due to the ... that in the United States ... movements of religion have ... least. That is ... but ... chiefly ... There is the union of ... and state. In Canada ... close ... ties. Religious ... bodies ... the ... courts. Religious ... incorporation ... and ... Catholic ... the ... of Quebec ... and ... Church of England ... province of Ontario.

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Jewish Peace League
Jewish Sanitarium Visiting Nurse Assn.
Montreal Council of Hadassah
Montreal Hebrew Community
Shaar Hashomayim Ladies Auxiliary
Shaare Zion Ladies Auxiliary
Shomrei Shabbos Ladies Auxiliary
Temple Emanu-El Ladies Auxiliary
Young Women's Hebrew Association

Lunch served
Tuesday, December 27th.
at 12 noon.

Official Opening Dinner
Tuesday, December 27th.
at 7 p.m.

Miss Anne Ethel Klein, daughter of S. Klein and the late Mrs. Klein, whose marriage to Lewis L. Gelfand, son of Mr. and Mrs. Nathan Gelfand, took place quietly on December 28.

Mrs. Usher, formerly Miss Dorothy A. Silver, only daughter of [illegible] and Mrs. L. P. Silver, Victoria Avenue, whose marriage to [illegible] J. Usher, only son of the late J. Usher and of Mrs. Usher, [illegible] place at the Prince of Wales Salon of the Windsor Hotel re[illegible]

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Date Set For Montreal United Palestine Appeal

National Council of the Zionist Organization of Canada decided Monday that the campaign for $100,000 for the United Palestine Appeal in Canada is to take place during the week of 23rd April 1938.

Rabbi Isaac Sylvetzky, Executive Director of the Zionist Organization of Canada, announces that a United Palestine Appeal Campaign has been held in Western Canada with the assistance of the following: Winnipeg as speakers at Port William A. M. Dragan, at Fort [illegible] and Edmonton A. M. Shnitzer, President of the Western Zionist Region, at Saskatoon Max Mansbridge, at Regina, Dr. Gradis and Dr. S. M. Cotler, at Vancouver, Dr. Gradis and Rabbi Daniel Lapin, and with Rabbi Daniel Lapin, at Victoria. Dr. Gradis will be speaker P. M. Golden at Calgary, at Saskatoon, Vice-President for Saskatchewan for the Western Region, visited Prince Albert, North Battleford and Moose Jaw and made arrangements for speakers at Saskatoon and Regina for U. J. A. Mass Meetings.

Wednesday at St. John N. B. at a Chanukah banquet Sunday December 12th with personal Harry Hart, Esq. will speak address Young Judea & Hadassah meeting.

PROGRAM GIVEN AT SHOWER

In honor of the Hebrew Orphanage [illegible] Sunday 5th inst. at the Talmud Torah and St. Lawrence Boulevard West a miscellaneous shower was held Wednesday December 8th at the Talmud Torah. Nathan Goldye, B.A. and Dr. Norman Vineberg spoke. Miss Anna Greenberg was accompanied by Miss Miss Weinstein at the piano. Mesdames Pollock and Mesdames A. Pollock and M. Tarlo. Committee and those donating refreshments Mesdames V. Batshaw, M. Bercovitch, M. Jacobson, J. Becker, [illegible] Gaskin, P. Gelman, H. Gordon, P. Jacobs, M. Lapin, D. Lapin, J. Nickerson, M. Schachter, S. Wolman, J. Yanofsky, R. Beer, M. Shecter, E. Kahan, H. B. Bokit, L. H. Abel, A. Shenkman, S. Carter, S. Marcuse, C. Jacobs, P. Holdbe, L. Rotenberg, S. Kletsky, M. Ratner, M. Greenstein, S. Sandler, D. Goldenberg, S. Pinsky, R. Rishikof, E. Malen, L. Lantzman, L. Strauss, D. Orebeck, M. Pritzker, S. Gold, H. A. Cooks, J. Gillets, M. Mallek, J. Frank and E. Grossman. Assisting: Misses E. Bernstein, S. Kletsky, I. and F. Cohen, Ruth Gillets.

TORONTO GIRLS WANTED

[illegible] for social club. Call Miss M. Lazarus We. 8131

TORONTO GIRLS WANTED

[illegible] for social, bridge and athletic club. [illegible] call Miss Edith Pinsky, Ma. 7243

Congregational

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Rabbi Harry J. Stern

Chanukah services [illegible] ... September 23rd at 8:15 ... Lesser will attend the ... Friday at 11 o'clock. Ann[illegible] ... session.

Religious School Hanukkah ... Party Saturday, December ... 1 High School Department ... guests of Rabbi Stern at ... Lecture Hall by a pageant ... It will be drawn from ... boys' chorus: Joseph Lorraine ... Virginia Isserman, Peter ... Jack Fenster, Peggy ... Charles Harvey, Howard ... Cyril Tapshis, Frank Hart ... Sol Horwitz, Arthur S[illegible] ... preside. Chanukah Prayer ... Finkelstein. Miss Vera [illegible] ... play the organ.

Brotherhood. Monday ... ... at 8:15 p.m. ... Harry B. Davis; David ... ... Isaac S. Jacobs, President ... Allan McKeiver; Dublin ... Zimroh Choir, Ladies' ... Supper Women invited.

Young People's Society ... ... 6th December 20th at 8:30 ... speaker, Lieut. W. ... Songs: Miss Beatrice ... piano: Miss Gloria Saul ... Barbs will preside.

The Brotherhood is ... ... baskets of food to ... ... families. Enough food is ... ... a basket to take care ... ... for the week of Chanukah. ... officers: John Isserman, Morris ... Myrtle Richard, Dennis ... Schachter, Abraham ... Phyllis Schachter, Joseph ... Lapin, Lights: David ... and Jerome Lawrason.

College of Jewish Studies ... day, January 3rd. Nathan ... B.C. on "The Ancient ... Rabbi Julius Berger ... Rabbi Stern. Bible ...

CONGREGATION SHAAR HASHOMAYIM
Dr. H. Abramowitz

Monday evening lecture ... ukah program, December ... 8:30 Address: Rabbi Isaac ... on "The Yiddish Theatre ... lustrative readings: Chanuk ... will be rendered by Rev. M. ... Musical program by mem ... Zimroh Choir: J. Glass ... Grabiner, I. Levine, I. ... Everybody welcome.

Chanukah entertainment ... day School, Sunday at ... parents invited. Chanukah ... the Women's Auxiliary S...

Bernard M. Alexander ... "An Old Legend" at Jub... gregation Sabbath morni... honour of opening the ... given to Horace Battle. ... following were called to ... ing of the Law: Sidney C... eph Aber, Lewis Sallins, L... berg, Jack Hirshberg, B... Alexander, Leonard Alt...

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Kusch. Honours of Haghai and Gelilah were given to Alvin Lesser and Abe Rabinovitch. Special Wed... Dec... 28th at 8.00

Young Peoples Society, ... Wednesday evening, December ... Election.

Chanukah Supper will be held ... December 28th at ... Tickets from Mrs. ... Debates 5693 and Mrs. ... Walnut 4727

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Mr. and Mrs. Jackson Mary Hyman Road entertained on Wednesday evening December 15 at a duplicate bridge and supper party. Covers were laid for twenty.

* * *

Mr. and Mrs. Leo Klaus of Chicago will be with their parents Mr. and Mrs. S. Mathison Victoria Avenue for the holiday week-end.

* * *

Miss Gale Clarke Empress Avenue entertained at the evening bridge Thursday December 23.

* * *

Miss Helaine Simon Belmont Avenue was hostess at the tea today Saturday December 17.

* * *

Mrs. John A. Engel and son Norman, Mont Alverston Avenue are spending three weeks with Mrs. Engel's parents Mr. and Mrs. Sig. Gold Craddock of Toronto.

* * *

Miss Alice Bessey of New York is visiting her sisters Mrs. D. Rothschild and Miss Rose Silver 4 de Maisonneuve Street West.

* * *

Mr. Vincent and Peterkin spent a few days with his son-in-law and daughter Mr. and Mrs. A. Robinson Hudson Apts.

* * *

Mrs. Sidney Levitt Bellevue Road entertained at the tea hour Monday December 20.

* * *

Mrs. M. Goldenberg Park St. Lawrence Road was hostess Tuesday evening December 14.

* * *

Miss Alice Nahrendorff who is attending the Vesper Georges Art School in Boston is spending the holidays with her parents Mr. and Mrs. David Nahrendorff Sherbrooke Street West.

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Miss Rose Brofman Victoria Avenue is attending the opera in Ottawa this evening.

* * *

Mrs. Meyer Bloom Bleury Street will be tea hostess Tuesday December 21.

* * *

Mrs. Leon de Hirsch Park Avenue entertained at tea Sunday December 26 in honour of her parents Mr. and Mrs. S. Tarnow Toronto.

* * *

Mr. and Mrs. Herbert Belmont Avenue, will be at

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Bess Silverman

The marriage of Bertha [illegible] of Mr. and Mrs. W. Silverman [illegible] son of Mr. and Mrs. [illegible] was solemnized Sunday [illegible] at 6 p.m. at the home [illegible] Street, Rabbi Rabinovitch officiating. The bride was given away by her father, and was [illegible] with a [illegible] and [illegible] and [illegible] with [illegible] and [illegible] with [illegible] and [illegible] with

...since It was announced in bot... Miss The bridal shower bou... was of lilies. The groom was ... by his sister and brother... Mr. and Mrs. H. Baudelmann. ... Rosenberg, sister of ... was maid of honor. Wear... gown of white satin trimme... American Beauty velvet wi... hat and nose veil ... carried American Beauty ... Miss Rosenberg, mother of ... wore black chiffon and ... and shoes to match and ... of roses. Mrs. Segal ... of the groom, wore blue ... trimmed with rhinestone ... shoes to match and a ... Mrs. Baudelmann ... the groom, wore green ... with rhinestone trimmings, ... match and a corsage ... Reception was held ... Laurier Palace Hotel ... with rose and pink ... centred with a three-tier ... Mr. and Mrs. Segal ... assisted by Mr. and Mrs. ... Mr. and Mrs. ... will be at Ottawa after ... Pacific Coast.

Deaths

...September ... Hannah, ... Mr. Lazarus, ... Montreal ... Rabbi ... Synagogue.

Born

...

Engagements

Mr. and Mrs. H. Schwartz announce the engagement of their daughter ... to Mr. Solange ... son of Mr. and Mrs. ... Montreal.

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Rabbi Maurice N. Eisendrath

Sunday Service December 27 at ... Rabbi Eisendrath ... the Holy Name Society Quartet. This Sunday the choir of Mr. J. Thomas Cullen ...

The Choral ... meeting to ... Wednesday, December 28, at 8:30 ... by Isaac Markowitz will speak. All ...

Services ... last Sunday ... Reception Chairs, Dr. Maurice ... Rabbi Eisendrath; Treasurer, Benjamin J. Cranker; Secretary, Lawrence F. Simensky; Assistant Secretary, Dr. Goldsmith. Trustees: A. J. Allen, Arthur Colom, Max Cohen, W. H. Epstein, Dr. ... Hermann S. M. Lyons, Haskell M. Masters, A. J. Nathanson, Joseph S. Sinclair and Mesdames Harry Mack and Nathan Phillips.

GOEL TZEDEC SYNAGOGUE
Rabbi Samuel Sachs

This Friday night's service will ... Tzedec's ... Lecture at 8:30. Recep... for the Sisterhood.

Junior and Senior Congregation ... attend together Holy Sabbath ... hour at 10:30. Hebrew ... delivered ... Sunday Boards and Sam Rams ... both of the Jewish Children ...

Sunday School will ... Chanukah plays and songs ... 10:00. The Sisterhood will ...

A ... banquet Monday ... 28, at 6:30. Rabbi Isaac ... of Syracuse, will be guest ... Orchestra. Reservations ... LaDamm, EL. 1587.

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Toronto Jewish Social ... club meeting at the home of ... Lillian Fox had the Social ... club as guests. A reply ... was read by Miss Ruth ... ski. A play directed by ... Shuttz had Misses Rosalyn ... Sadie Sattner and Lillian ... in leading roles. A meeting was held ... December evening at the home of ... Miss Rosalyn Shuttz, 31 ... Avenue. The club is entertaining ... children of the Jewish ... Home, on Saturday afternoon ... Chanukah party. Girls ... Call Miss Rosalyn Shuttz ... 6327; or Miss Sadie Sattner ... 7831.

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[illegible]

[illegible] Sunday Evening [illegible] Canadian and United States [illegible] Reform Judaism [illegible] Canadian congregation [illegible] Montreal [illegible] Toronto and Hamilton [illegible] 1846. The congregation still worships [illegible] Sabbath afternoon [illegible] services. Rarely have I had a more disheartening experience. Besides the rabbi who was taking the service there were present but two Jewish whose interest in the service appeared purely perfunctory. Here I seemed to behold a living Judaism a Judaism [illegible] and traditional.

The following evening of the reform congregation that same evening offered a total contrast. A crowded auditorium, a large congregation of young and old, of men and women. Here was a living Judaism, a regenerated faith. I could but wish my friend as I have [illegible] that the Jewish reform movement has saved Judaism in the modern environment.

OF INTEREST

[illegible] part of your life in bed [illegible] comfort mean if you give [illegible] yourself for rest for the average individual eight hours out of each twenty-four should be spent in bed.

And [illegible] make sure you get [illegible] right kind of rest in the right kind of bed. Sleep on a soft mattress that yields to the body's every contour, and you will awaken refreshed and invigorated. Sleep on a mattress that is lumpy, and you will awaken tired and exhausted.

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Beautyrest! I use quotes and [illegible] and [illegible] and [illegible] spring made of [illegible] metal [illegible] helical springs of [illegible] all of which means [illegible] that a weight only [illegible] tion of the spring on [illegible] bearing all the [illegible] mattress [illegible] head is [illegible] a bed which called [illegible] mark like depression [illegible] be at once what a spring described would mean [illegible] feel of a bed.

Next come the mattress [illegible] hair, called springs [illegible] top of them, either [illegible] posed or laced together [illegible] other springs. Full promise [illegible] case of perfect adjustment [illegible] relaxed and comfort seeking.

Pillows. They're important. There is a pillow of a size [illegible] ness to suit every head [illegible] things vary but let me [illegible] as one who has seen [illegible] feathers in what might [illegible] as very close to a state of [illegible]

know that your pillow [illegible] made by a manufacturer [illegible] equipment and knowledge [illegible] perfect sterilization of [illegible] before they are put into [illegible] proof cases!

There is something else [illegible] of too. There is a special [illegible] Simmons studio couch [illegible] used as a day bed, a double [illegible] twin beds — suitable for [illegible] room, the den or living [illegible] there are lovely Simmons [illegible] infant's or children's bed [illegible] last, but not least, adjustable [illegible] beds that are [illegible] tremendous comfort [illegible] where there is an invalid [illegible] invalid. Ask to see Simmons [illegible] at your store.

ANNUAL MEETING OF THE UNITED TALMUD TORAHS

HOUSEHOLD EXHIBIT TO OPEN WITH CHANUKAH DINNER

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The upper illustration (A) shows how crochet work can be used to trim collar and cuffs of dress. The lower illustrations show cap and scarf styles that are popular this year. Directions for making will be found below.

This year's styles show some new touches in trimmings. Chief among these is French Net and smart new uses of mesh crochet. French Net crochet is used very effectively in dresses to form part of a design. Used in this manner, it is particularly smart on the crisp new cotton mesh fabrics that are so popular this year. Then, of course, there is the crocheted blouse that has come into the limelight very recently. French Net makes an attractive simple one. Or, you may make a beret with scarf to match, and feel very up-to-the-minute in it! Watch the designs in pattern books, for new suggestions for the use of French Net crochet. Use the pattern pieces given for dress yokes, cuffs or collars, that come with your dress patterns. Trim away the seams; then crochet French Net pieces of a size to correspond with the pattern piece so that they may be actually whipped in place to a garment.

French Net is crocheted in white, black, ecru, linen, and all the pastel shades, either to match or to contrast with your dress material — of course, the contrasts are the more favored this year. Be sure that your thread is right in color and size for your dress trimmings; size 50 for scarfs and belts, size 30.

French nete set (illustration A): Consists of a back yoke piece, two pieces that tie in front, and two cuffs. The front tie pieces are placed alongside the back pieces and the edges whipped together. Back yoke: Make ch 12 inches for small sizes, 14 inches for medium, and 16 inches for large. Make 9 more ch st, and turn. 1st row make 1 tr in 9th st from needle " " " " ch 3, skip 3 ch, 1 tr in next. Repeat from " " to end; turn. 2nd row; sl st to 1st tr, ch 7, 1 tr on next tr; " " " " ch 3, 1 tr on next tr, repeat from " " " " across row, ending one space from end. Make subsequent rows same as 2nd row, decreasing one space at beginning and end of each row. Front tie pieces: Make 2 pieces each 3 to 4 inches wide by 16 to 20 inches long. Make ch as long as desired for width of tie. Make 1 tr in 9th st from needle, " " ch 3, skip 3 ch, 1 tr in next. Repeat from " " across the chain, ch 7, turn, 1 tr on each tr with ch 3 between. Make end tr in 4th ch; ch 7, turn and repeat each row until length desired.

Cuffs: Make cuffs 1½ inches to 2½ inches wide, the arm or wrist measurements depending upon whether long or short sleeves are used. For 1½ inch wide strip, make ch 29, turn 1 tr in 9th st from needle, " " ch 3, skip 3 ch, 1 tr in next, repeat from " " to end making 5 sps. ch 7, turn, 1 tr on 1st tr, ch 3, 1 tr on next tr, and so on across the row. Make end tr in 4th ch, ch 7, turn and repeat each row until length desired. (Two versions of cuffs shown in illustration A).

French Net beret (illustration B): Materials: 2 balls No. 30 Coats' Mercer-Crochet; No. 3 Milward's steel crochet hook. Chain 3, join with sl st, ch 1. 1st round: 9 d c under ring, ch 1. 2nd round: d. c between each d c of the preceding round with ch 1 — between, ch 1. 3rd round: 2 d c under each ch 1, with ch 1 between every d c. 4th round: under every 4th ch. 3 d.c.; 2 d c under all others. Always ch 1 between each d c. ch 1. 5th round: d c under each ch 1 with ch 1 between d c. 6th round: 2 d c under each 6th ch, 1 d c under all others. Always ch 1 between each d c. 7th round: 2 d c under each 7th ch. 8th round: increase under every 8th ch 1. 9th round: increase under every 9th chain. Continue in this way until circle measures 5½ inches across (6½ inches for larger head size) then work without increasing until crown measures 7½ inches from centre top, or as much longer as desired for a double or triple fold or roll. Finish edge with 2 s c under each ch.

Attention Boys and Girls Who Like Prizes

The International World Peace Committee of Temple Emanu-El, Montreal, is offering prizes for the best essays on some phase of world peace. Contest closes January 15, 1933.

PRIZES

Prizes are offered to two groups; one for children under 12, the other for boys and girls 12-16.

First prize of $10.00 will be given in the Junior section. First prize of $15.00 for the senior section.

1. Essays to be between 500 and 1000 words.
2. Essays to be written neatly on only one side of paper.
3. Essays to be signed with full name, address and age.
4. Essays to be written on any one of the subjects given hereunder.

SUBJECTS

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Living heroes of peace.

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The contribution of the League of Nations to international world peace.
Some great apostles of world peace.
Contribution of literature to world peace.
Women's share in establishing world peace.
Youth and world peace.

Send essays to the Peace Contest Editor, *Canadian Jewish Review*, 614 St. James St., Montreal, from any place in Canada.

ANNUAL MEETING OF THE UNITED TALMUD TORAHS

(Continued from page 67)

M. Ratner, Leon Crestohl, and Ald. Max Seigler spoke.

B. M. Weiner gave a report of the Nominations Committee.

Honorary Presidents: Lyon Cohen, B. Levitt, H. Wolofsky; Honorary Vice Presidents: E. Silverstone, L. Salomon, H. Levy; Advisory Committee: Rabbi H. Abramowitz, Rabbi Chas. Bender, Rabbi J. Berger, Allan Bronfman, Samuel Bronfman, Rabbi H. Cohen, Jos. Cohen, K.C., M.L.A., Raphael Epstein, M. M. Sperber, Rev. M. Sterlin, Rabbi M. J. Wachtfogel, Rabbi J. L. Zlotnik.

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From September to November 15 there were shipped from Jaffa to Liverpool 38,147 cases of oranges; 8,721 cases went to Glasgow; 1,373 to Germany through Trieste; 10,213 to England through Port Said; 1,500 to Denmark, and 37 t8o France.

The Vienna "Arbiter Zeitung" in publishing a photograph of the Vienna Nazi leader, Frauenfeld, in the Rothschild hospital, maintained by the Jewish community, asks how he reconciles his week's stay at the Jewish Community hospital with his anti-Jewish boycott agitation.

Edgar J. Cloutier, Branch Manager of Associated Chemical Co. of Canada Limited, 389 St. Paul St. West, Ma. 7671

Zionists in France are planning to raise a fund of £10,000 to perpetuate the memory of Carl Netter, founder of "Mikveh Yisroel" the Jewish agricultural school near Jaffa, and one of the founders of the Alliance Israelite. The fund is to be devoted to the settlement on Jewish National Fund land of graduates of Mikve Yisrael. The plan was originally proposed 25 years ago by M. M. Ussishkin.

A Jewish student, Goldschmidt, was suspended from Breslau University for the remainder of the semester for resisting the attacks of Hitlerites, during the course of which he was severely injured. The suspension sentence was passed by the same court which merely reprimanded Nazi students who attacked Professor Ernst Cohn.

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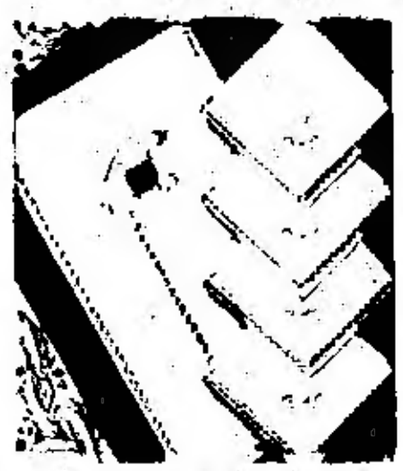

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